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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whitened Fields.

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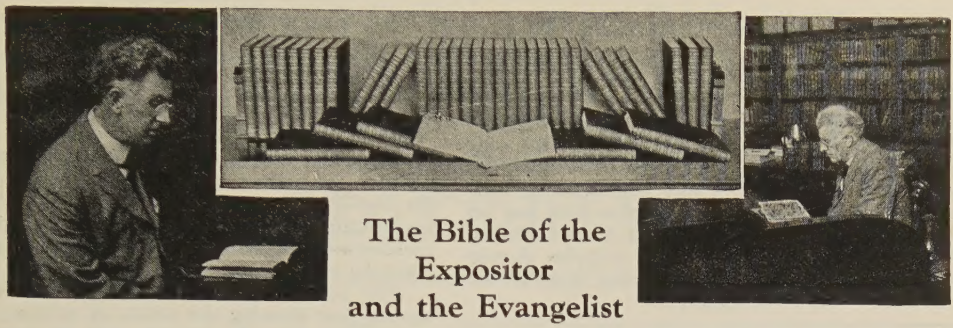

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Volume 36 SEPTEMBER, 1930 Number 9

EDITORIAL

Some First Century Patterns

A Pattern Sermon

AN old sermon preached in the year A.D. 34, by one "Simon, whose surname was Peter," consisting of only four hundred words, contains more sound doctrine than can be found in four hundred of the "essays" usually found in the "Reports of Sunday Sermons" in the modern Monday morning newspaper.

This sermon of Peter's which got him into prison, made him forever famous and brought into the church five thousand men beside "women and children" is found in Acts 3:12-26. Notice some of its outstanding features:

Testimony to God: He was the "God of Abraham"; the "God of the Fathers"; the "God of the Covenant"; the "God who hath spoken"; the "God who hath showed"; the "God who raised Jesus"; the "God who will send Jesus".

Testimony to Jesus: He was "God's Son Jesus"; the "Holy One"; the "Just One"; the "Prince of Life"; the "Lord Jesus Christ"; a "Prophet".

Testimony against the Jews: "Ye delivered Him"; "ye denied Him"; "ye caused Him to suffer"; "ye killed Him"; "ye desired a murderer instead of Him"; "*Him* I preach unto you"!

Doctrines taught in this sermon: Jesus, the Holy One; Jesus, the Author of Life; the Power of Jesus' Name; the Suffering of Jesus; Human Depravity; Necessity of Repentance and Conversion; the Blotting out of Sins; Resurrection and Coming of Jesus; God's Covenant; the Times of Refreshing; the Destruction of Unbelievers; the Fulfillment of All Prophecy.

A Pattern Preacher

The "Model Minister" is described by Paul in the sixth chapter of Second Corinthians. Read the whole chapter, but especially the things which are counted worthy of mention:

"But in all things commending ourselves as the ministers of God, *in* much patience; affliction; necessities; distresses; stripes; imprisonment; tumults; labors; watchings; fastings. *By* pureness; knowledge; longsuffering; kindness; the Holy Spirit; love unfeigned; Word of truth; power of God; armor of righteousness; honor and dishonor; evil report and good report. *As* deceivers and yet true; unknown and yet well known; dying, and behold we live; chastened and not killed; sorrowing, yet always rejoicing; poor, yet making many rich; having nothing, yet possessing all things; giving no offense in anything, that the ministry be not blamed".

A Pattern Church

A careful perusal of the whole Book of Acts and the Pauline Epistles disclosses certain features peculiar to the early church which stand in marked contrast to many churches today. For instance:

The early church was poor, pure, peculiar, humble, united, generous, believing, spiritual, sympathetic. It was filled with the Spirit; mighty in deed and word, steadfast in the Apostles' doctrine; looked for that "blessed hope", and was dominated by a love for God and a zeal for souls.

Contrasting these with the characteristics of most modern churches, it is not difficult to form some conception of the tremendous drift from the apostolic pattern.

If preachers today were to preach after the pattern of Peter, conform their lives to the model set forth by Paul, would not the churches to which they minister be much more apt to approximate the first century standard?—*T.C.H.*

Reason of Evil and Satan's Existence

WHY did the all-wise God deliberately place "the tree of the knowledge of good and evil" in the garden? Did not omniscience foresee the outcome? Paul says: "The first Adam was of the earth, earthy; the second Adam was the Lord from heaven." Again he says, "As we have borne the image of the earthy, so shall we bear the image of the heavenly."

The first of these statements apparently means that the newly created and unfallen Adam was just a good, innocent, sinless, but natural man. "Of the earth, earthy." He was without experimental knowledge of evil and like angels or the lower order of animals, he was necessarily without the indwelling Spirit life of God.

There seemed to be no way to get this divine life of ethical freedom, moral responsibility and balanced experimental knowledge into the soul of the race, but by permission to the existence of evil as a possibility (not a necessity). This permission included the possibility of the fall which Omniscience foresaw, and induced Him to plan Christ's redemption, "before the foundation of the world."

A necessity for the existence of evil in possibility as a moral educational agency in no way makes it imperative to yield to and commit that evil, either by Adam or us.

A truly free and morally responsible soul cannot be created as the body can, at least fully, without the consent and co-operation of that soul. That seems to be one of the reasons for Adam's freedom and the permission of the fall, and the plan of the incarnation and redemption of Christ on a basis of voluntary choice by the individual.

"We are workers together with Him" necessarily here. We were made free, intelligent and responsible that we might choose to co-operate with God for the transformation of our own souls into his moral image, and thus eventually be greater than both the animals and angels.

Adam and all other men are incomplete without the work of the Holy Spirit voluntarily accepted. It was and still is God's plan thus to perfect creation by making men affectionally into the divine image and likeness. It seems that this could not be done by mere creation, but needed also the ministry of Jesus and the Holy Spirit. If it could have been done without this ministry, God surely would have done it.

Intelligence will not believe that the almighty and benevolent God blundered, or allowed Himself to be originally defeated by Satan, and started the human race out under an unnecessary handicap, from which omniscient Omnipotence should have safeguarded them.

This accidental theory, that Satan stole a march on the deity and ruined God's masterpiece ere being discovered, makes redemption a mere makeshift—an afterthought to which God resorted to patch up a ruined creation that came upon Him unawares. That position reflects on the wisdom, power and love of God and is a stumbling block to the faith of many. It is perfectly unscriptural as the following texts will prove.

In Rev. 13:8 God declares that "the Lamb was slain from the foundation of the world." This verse clearly proves that God foreknew the fall and recognized His Son as a necessary sacrifice to cure the same.

If He foreknew it and did not prevent it, there is no other logical conclusion than that He permitted it for some good purpose that His overruling grace was to consummate.

Paul says in Eph. 1:4, "God chose us *in Christ before* the foundation of the world." There is no other way revealed that we could get into Christ or Christ get into us but through His substitutional sacrifice for us as fallen sinners. Mere creation could never do this.

Redemption is no mere afterthought with Omniscience, for He declares in Heb. 4:3 that "all His works were finished from the *foundation* of the world." Those "works" include the redemption of Christ and that redemption is based on a foreknowledge of the Adamic fall.

In 1 Pet. 1:20, 21 the Holy Spirit goes even farther and says we were redeemed "with the precious blood of Christ . . . who verily was *fore*ordained *before* the foundation of the world."

This fact again abolishes the accidental theory of the fall, and redemption as an afterthought, and it presupposes God's fore-knowledge of the fall and His intention to permit and overrule it, or some portion of it, for greater good.

In Matt. 25:34 the Saviour Himself says that the kingdom was prepared for us *before* the foundation of the world. The context reveals the fact that the word "us" refers only to those who feed the hungry, clothe the naked, visit the sick, etc., none of which could have been done if Adam had not been allowed to fall. This plainly reveals God's foreknowledge

of the fall and his determination not forcibly to restrain Adam from sin.

God's foreknowledge of the fall and even His permission to the existence of sin either in Adam or in us in no way includes foreordinaton of the same, or makes Him responsible for sin's actual existence. Nor does His foreknowledge or His fore-announcement of what, in His omniscience He foresees, in any way invade the rights of human sovereignty or free will, or lessen the guilt of the free actors.

He foreknew and fore-announced the rejection and crucifixion of Christ, but His murderers were untrammeled and free, and as such they were fully responsible and guilty, as the Holy Spirit through Peter at Pentecost declared.

A certain soul attitude or moral characteristic, to be truly called "virtue," must be voluntarily free from vice which was possible to it. That possible vice, then, becomes a negative educational element in the development of virtue.

Herein is seen a reason for God's permission of both Adam's testing and ours, and consequently for the existence of evil and the present limited liberty of Satan. Mere freedom from undesirable actions and choices does not necessarily constitute "virtue," as the being may be constitutionally incapable of vice.

Then there would be nothing to commend or uplift and no inducement to a voluntary, free and commendatory morality. This fact goes far toward proving my statement that "man redeemed is to be mightier than man unfallen," and also toward proving that God was wise in permitting that moral freedom in Adam which resulted in the fall.

This would be especially true if God purposed graciously to overrule that fall for the semi-self-creation through Christ of a divinely human character that was, or seemed, otherwise impossible.

We feel safe in saying that, were sin impossible, both Adam and the human family would, in the very nature of things, be limited to the mere status of angels at best thereby, and that man's experimental and moral knowledge, voluntary virtue, freedom and ethical expansion are well worth God's permisison to the existence of the test.

"How can there be any parallel in fact, since infant innocence is unconscious and involuntary, while Edenic innocence is both conscious and voluntary?" Both are the same exactly, in that the infant, or youth, rather, cannot actually sin till he acquires knowledge of the right, and voluntarily rejects that right; and this is just what Adam did and what all other sinners originally did.

When it is objected that "The innocence of the infant does not depend on its conduct: it may innocently commit the greatest offenses and be blameless;" I answer: the innocence of all beings *does* depend on their conduct when, or as soon as, they know right from wrong; this we claim for all children just coming to responsible knowledge and for the unsophisticated Adam and Eve as well.

Christ is greater than Adam. Redemption is greater than creation. Man redeemed is to be able to sing a new song of redemption that not even archangels can sing, and Christ "is not ashamed to call them brethren, because He that sanctifieth and they who are sanctified are all one."

Surely the omniscent God must have foreknown the fall, and if the eternal, self-existent One is omnipotent He could have prevented it, if He chose to resort to force. Since He did not thus prevent it, He at least permitted it; yet He surely proposed to overrule it for greater good through Christ to those who obey Him. This would make redemption greater than creation and Christ greater than Adam.

God's foreknowledge and permission to the existence of a condition where the possibility of evil as a negative, resistant, educational force was a moral necessity in character creation, in no wise makes that evil imperative or sin an actuality. It in no wise made God the author of sin in Adam's day any more than the same moral tests makes Him the author of sin in our lives.

Without this educational possibility man would be a mere moral molusk without power of ethical choice and without moral knowledge.

We feel like giving here a few more interesting facts on this sublime and important subject. It is written in 1 Tim. 2:14 that Adam was not deceived, but the woman, being deceived, was in the transgression. This is significant. Eve was deceived and snared by the tempter and she is a type of the church.

But Adam who is a type of Christ, apparently went into the sin of disobedience voluntarily, deliberately, with his eyes wide open under the influence of love for his wife. He would not be divorced from her nor abandon her in her fallen and ruined state. For her he would face even the frown of heaven, the wrath of God and death and ruin itself.

He was divinely permitted to do this possibly, that he might learn the true character of good and evil and understand the innate moral na-

ture of things and the reason of certain divine commands.

So Christ, as the *Second Adam,* was not deceived, though the Church, like Eve, was; but purely out of love for His Bride, the Church, he was willing substitutionally to "become sin for us," and face God the Father's just and legal frown on sin and die, God-forsaken and broken-hearted, for us "that we might become the righteousness of God in Him."

In our stead He would enter the place of judgment and grapple with the serpent of sin. He would strangle that dragon at the sacrifice of His life for us. He would tear the keys of death and of hell from the girdle of our arch-enemy and make our redemption complete clear up to the entire sanctification of the soul and the resurrection of the body.

Jesus would not leave us lost, but would leave heaven to come to our rescue. This was all in God's glorious love and gospel plan through Christ for us. Neither sin nor death nor hell could thwart His mighty love for His people. He was willing to face Calvary and become the very embodiment of our sins and suffer their terrible consquences as our "scapegoat" to save us and win His spiritual bride. He would not be separated from the lost souls He longed to save.

Man, spiritually dead and morally perverted, is to receive a new dynamic now, a heavenly heredity; he is in spirit to "be born again, regenerated." A spiritual energy, in the personal presence and power of the Holy Ghost, is to become his, even the spirit life of Christ; and "as in Adam all die, even so (to these in Christ) shall all be made alive." Again: "As we have borne the image of the earthly, so shall we Christians bear the image of the heavenly." Christ is therefore called "the Second Adam."

The reason is plain. In the case of all the lower orders of life, there was found no companion fit for Adam, the first man (the Darwinian theory to the contrary). So he was "sent into a deep sleep," and from a wound in his side a part of his own body was taken and a bride and helper "meet for him" was made.

Now there was a being in life who could understand Adam, who could enter into his plans, purposes, ideals, aims, hopes and fears; who could love as he loved, and live as he lived, as none of the lower orders could. This was no union of an ape with a chimpanzee, or a water puppy taking to himself a land lizzard, as ancestors of humanity.

This free and responsible pair then fell and generated the race in the image of that fallen state. This gives new meaning to the words, "As we have borne the image of the earthly, so shall we bear the image of the heavenly" and again, "The first Adam *was of the earth, earthy;* and the last Adam *was the Lord from Heaven.*" We are thus to have the spirit life of God as Adam never had it, *i.e.,* "Christ in you the hope of glory." This surely makes man redeemed mightier than man unfallen.

Christ now to deserve to be called the Second and Last Adam must become like his prototype. Made dispositional in the image and likeness of God who could be his fit bride among all the mere animal men of earth? As well look for the original mother of the race among apes and orang-outangs, as look for a fit bride for Christ among the merely rational and unspiritual people of humanity.

Like Adam his bride must be bone of his bone and flesh of his flesh. There must be a bride made *for* this spiritual Adam *from* this same Adam, life of his life and love of his love as in Adam's case.

So Christ must go into a "deep sleep" in the rich man's tomb for three days. He must have "His side wounded" also, and from "the blood and water" that streamed therefrom, representing life and cleansing, the Church, through faith, is born of God as the bride of Christ and cleansed.

Now there is one, yes, a company, who can feel as He feels, and see as He sees; those who can enter into His ideals, passions and purposes as helpers "fit" for Him. Well did inspiration cry out at the contemplation, "Oh, the depth of the riches both of the wisdom and knowledge of God!" (Rom. 11-33).

Christ and the bride thus begotten *from* Himself and *for* Himself beget the race spiritually in their unfallen and glorious image; as Adam and Eve in their fallen state begat the bodies and souls of the race in their ruined image. The Church is called the "Mother of us all." Now, since "flesh and blood cannot inherit the kingdom of heaven," "He suffered in the flesh," and "for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk *not after the flesh,* but after the spirit."

Now we "must be born again" to "newness of life in Christ." Christ so imparts His very life to us in spirit that He becomes our Resurrection and life;" and this is a life that cannot die. It was dead, but is alive forevermore. This is our undying hope. "In Adam all die." Only "in Christ shall all be made alive."

Our hope is only in Christ. It is written,

"When Christ who is our life shall appear, then shall we also appear with Him in Glory." "Christ in you, the hope of glory." "It is not you that speak, but the Spirit of your Father speaking in you." "Now are we the sons of God," who "were the children of wrath even as others." Men "Must be born of God." All the power and authority back of Christ's name, is now actually ours, if we believe and obey.

If God thus built the whole gospel scheme on a parallel with Adam's case (and He built it and "Chose us in Christ before the foundation of the world") does not that prove that He foreknew and permitted the fall?

And if omniscient Omnipotence permitted it, would it not be impugning His wisdom and power to intimate that He either could not, or would not, make that blight an eventual blessing and produce a monumental mercy from the misery of the fall?

We re-assert that God had a plan in creation that has never been changed nor needed changing, and that plan must have comprehended the fall of Adam, and the incarnation and redemption of Christ.

In fact we might be warranted in saying that creation is only complete through redemption's recreation. God originally said, "Let us make man in Our image, and likeness." A Trinity is here speaking, and each person of the God head is to assist in the proposed task.

In the original creation God the Father operated through the Son as the executive of the Godhead. Christ in His ministry said, "My Father worketh hitherto, and I work." The age of the Father's work seemed to unite just there with that of the Son, which lasted through the earthly ministry of Jesus.

At Pentecost that ministry seemed to pass, and the age of the Holy Spirit was ushered in. Now as never before the Holy Spirit is working on the basis of Christ's redemption for the transformation of the real human spirit—the essential personality, into the dispositional image and the affectional likeness of God.

When the spirit that was disembodied *for* us at Calvary is re-embodied *in* us through faith in Christ by the operation of the Holy Sprit, a fixed deific propensity or divine inclination will be constitutionally imparted fully, and the Triune God will "rest" during a millennial sabbath with his work done.

If the view herein stated be correct, then God surely purposes to transmute the blight of sin into a blessing through Christ and make Adam's temporal loss to be the basis of humanity's eternal gain by the gospel, and, "Where sin abounded grace shall *much more* abound."

Through Christ today men can attain to what the naturally innocent but "earthy" Adam could never have attained to for want of a saviour. The second Adam is "the Lord from heaven," and, "We shall be like him when we shall see him as he is." Amen.—*T. H. N.*

"We Glory in Tribulation Also"

THE Christian life is one of confidence and triumph through faith in the power and grace of God. This leads us sometimes to forget that our Lord warned us that in this world "ye shall have tribulation." Then he immediately accompanied this warning with brightness: "But be of good cheer, I have overcome the world." Paul speaks of "The access by faith unto this grace, wherein we stand, and rejoice in hope of the glory of God." Then he immediately adds: "And not only so, but we glory in tribulations also." The Christian's life on earth, therefore, is a mixture of faith and hope of glory, and of tribulation. The tribulation is not to be met with depression, but with rejoicing. The word "tribulation" comes from *tribulum,* which means threshing machine. What is the purpose of the threshing machine? Is it to bruise and crush and mar the wheat? No. Its purpose is to cleanse the grain, knock off the chaff, brush off the dust and mould, and to bring out the rich grain pure, clean and golden, and therefore threshing day was always a good, happy day back on the farm. Everyone felt joyous and happy, and full of fellowship. Therefore, Paul says we rejoice in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost, which is given unto us. No threshing, no golden grain. No tribulation, no filling of the soul with the love of God shed abroad by the Holy Ghost.

This expression, "Shed abroad in the heart by the Holy Ghost," refers to the rising of the sun on a clear morning after a night of storm and rain. Long before the sun appears above the horizon, pencils of light and color noiselessly and gently spread over the face of the sky, shedding upon the heaven and the earth sweetness, beauty and cheer.—*D. S. K.*

Christianity as Power

CHRISTIANITY is not merely historical truth; it is also a divine dynamic, a redemptive activity in the world. "The kingdom of God," said Paul, "is not in word, but in power."

Nothing derogatory of the intellectual or ethical content of Christianity is intended when we emphasize this element of power. Unquestionably Christianity has added much to the world's fund of knowledge concerning divine things, so much that we cannot leave out of consideration the information that has come to us through Christianity, and have anything like an adequate knowledge of divine things. It is equally unquestionable that Christianity has given us an ideal of character and conduct far superior to any that may be discerned elsewhere. But while we can surrender neither the intellectual nor the ethical content of Christianity and still retain that which can honestly be called Christianity, yet if we would emphasize that which is most distinctive of Christianity, that which marks it off most clearly from the other religions of the world—apart from the fact that it offers salvation in and by the work of another—we must direct attention to the fact that it is more than a system of doctrines, more than a system of ethics, more than a set of philosophical presuppositions—that it is a power, an energy, a dynamic that not only abides the same as age succeeds age, but that is destined to turn and overturn until all human life is transformed.

That Christianity does more than add to the world's fund of knowledge, that it adds at the same time to the world's fund of power finds its ultimate explanation in the nature of the person it enthrones at its center. In a word, Christianity is what it is in virtue of what Jesus Christ Himself is. If Jesus had come into this world simply as a teacher and example, or simply as a revelation of God, it would be proper to say that Christianity came in word only; but inasmuch as He came primarily as a Saviour from the guilt and power of sin, it becomes us to say that it came not only in word, but in power.

In this connection we must, of course, keep clearly before us the fact that the earthly life of Christ is to be interpreted in the light of His resurrection and ascension. In Jesus Christ we have to do not only with one who was, but with one who is, not merely with a great historical figure in the past, but with one who today exerts a direct and moulding influence over the thoughts and lives of men similar to, but immensely greater, than that which He exerted in the days of His flesh. Only as we realize that Jesus is today a living reality—one, moreover, who has lost none of His power with the passing centuries—can we appreciate aright the fact that Christianity is a divine dynamic, a redemptive activity in the world.

In the last analysis, there are but two types of religion in the world—a religion that calls upon man to save himself and a religion that brings man in contact with a power that saves him. Apart from Christianity there is no religion that does more than tell men what they must do to save themselves. These religions may be replete with wise counsel and good advice, but they know of no power for carrying out these instructions and admonitions save that which inheres in man as man.

Christianity, on the other hand, while it is in advance of these other religions as regards wise counsel and good advice, yet finds its distinctive trait in the fact that it brings man into contact with a power other than himself. That power is the living Christ. Jesus is not a Saviour merely in the sense that He tells men what they must do to save themselves or in the sense that He offers them encouragement and sympathy in their efforts to save themselves. He is a Saviour in an infinitely fuller and richer sense than that. We do not save ourselves; it is Christ that saves us; He is a Saviour in the sense that He actually saves. If Christianity was simply like other religions, we might say that the kingdom of God had come in word, but not that it had come in power. Had Paul seen in Christianity merely a system of truth, we may be sure he would never have spoken of the gospel as the power of God unto salvation.

Christianity is a power both because of what Christ has done for us and because of what He does in us. If Christianity did no more than tell us what we ought to be and do, it would be possessed of comparatively little ethical significance. The world already knew more than it practiced. Fuller knowledge and a more perfect ideal would have had small practical value if, along with this fuller knowledge and more perfect ideal, Christianity had not made known a divine dynamic as available for our help. Here, too, the kingdom of God has come, not merely in word—that would be true if it had brought only a perfect ideal of character and conduct. But since, along with this ideal, it brings us into contact with the living Christ as a creative and enabling influence, it has come in power also.

In this element of power lies our confidence in the ultimate triumph of the Christian cause. If Christianity were merely a system of thought and life, we might despair of its general acceptance in this sinful world. It is indeed a system of thought and life, but it is infinitely more than this. The Christ who stands at its center and makes it what it is, is infinitely more than teacher and example; he is also the Saviour of the world, the Lord and Life of humanity. It is no mere human power, it is a divine power that energizes in Christianity. Those who seek the overthrow of Christianity have the power of the risen and exalted Christ with which to reckon.—*D. S. K.*

We need your magazine in the same way we need three meals a day. It not only defends, and champions, but it does it in the Christian spirit, and in as clear cut a way as any anti-Bible man could ask for.—*A. M. Darley, Manila.*

The Holy Spirit a Person

IT WILL help us rightly to celebrate the nineteenth centenary of Pentecost if we remember that the Holy Spirit is a real Person, the Third Person of the Triune God, just as much a Person as is the Father or the Son. He is not merely a divine influence coming down from the throne of God.

Far too many people think and speak of the Holy Spirit in impersonal terms. We have even heard people call Him "It." One woman, speaking of the Holy Spirit, said to us, "Well, what is *It,* anyway?" Such notions give people hazy and unsatisfying conceptions of the Holy Spirit. Our Christian experience can become clear and positive only when we recognize each member of the Holy Trinity as a real person.

The author of a recent book tells us that Dwight L. Moody said he had been a church member for seven years before he learned that the Holy Ghost was a Person. Evidently he had been improperly catechized, or perhaps not catechized at all. Doubtless there are others in the same spiritual status.

We quote from the author above cited—Dr. William Dallman, in his excellent little book entitled *The Holy Ghost.* See the department of book reviews in this issue of THE CHAMPION. He says:

"I believe that the Holy Ghost is a Person because the Bible speaks of Him as a Person. He comes, teaches, leads, testifies, reproves, guides, speaks, shows, glorifies, receives, prays, grieves, distributes, wills, knows, loves, convinces, searches, helps, works miracles, sets ministers over churches, commands and forbids, can be resisted, tempted, despised and blasphemed. . . All this proves the Holy Ghost to be a Person. That He is only an influence is a heathen notion; that He is a Person is a Christian revelation and doctrine."

But the Holy Spirit is not only a Person; He is a *divine* Person. In developing this doctrine we shall follow the leading of Dr. Dallman without quoting him verbatim. The Holy Spirit is called God. Ananias lied to the Holy Ghost, and Peter accused him of lying, not to men, but to God (Acts 5:4), thus identifying the Holy Spirit with God. Christians are the temples of God and also of the Holy Spirit, and so God and the Spirit are identical (1 Cor. 3:16; 12:4-6).

The Holy Spirit has the properties or attributes of God. He is eternal, for Christ offered Himself to God through "the eternal Spirit" (Heb. 9:14). The Holy Spirit is omnipresent: "Whither shall I go from thy Spirit, and whither shall I flee from thy presence?" (Ps. 139:7-10). He is also omnipotent, for the Angel of the Annunciation said to the Virgin Mary, "The power of the Highest shall overshadow thee," and this divine operation is attributed to the Holy Ghost (Luke 1:35). The Holy Spirit is omniscient (all-wise), for "the Spirit searchest all things, yea, the deep things of God," and knows "the things of God" (1 Cor. 2:10, 11).

Divine works are ascribed to the Holy Spirit. He had a part in the creation, for He brooded over the primeval unformed and empty earth and molded it into shape (Gen. 1:2). Job says, "The Spirit of God hath made me, and the breath of the Almighty hath given me life" ((Job 33:4). The Spirit raised up Jesus from the dead, and shall also quicken our mortal bodies and endue them with vitality and glory (Rom. 8:11; John 6:63). The begetting of Christ in the seminal being of the Virgin Mary by the Holy Ghost was a supernatural work and therefore divine.

Yes, let us be clear in our conception and assured in our experience that the Holy Spirit is a Person, a divine Person, and then this anniversary of Pentecost will be unspeakably precious to us.—*L.S.K.*

The Way, the Truth, the Life

THERE is a fullness in Christ that can never be exhausted. More books—good, bad and indifferent—are being written about Him today than ever before. To the unspiritual He is an enigma. To the spiritually enlightened He is an open book, albeit a very deep one.

A brief text of Scripture represents Him in a threefold manner. He said, "I am the way." That is precisely what the human mind wants and needs. It desires to know the way to God, to heaven and to joy. By accepting Christ we get upon the right way to the assurance of these blessed goals.

But the human heart wants to be sure it is upon the true way. It craves the truth and the certitude of truth. The sincere person does not want to travel upon the way of error, however roseate and alluring it may be. So Christ gives the assuring word that He is the truth as well as the way.

But something more is needed. To know the way and the truth men must have life. A dead man cannot travel upon the way of truth. To travel upon a spiritual highway one must have spiritual life and consciousness. So Christ also gives us the assurance that He is the life. —*L.S.K.*

A Newspaper's Mistake

THE writer holds that he was misrepresented by one of the Los Angeles papers at the World's Convention of the Christian Fundamentals Association, at which he delivered several addresses. The said paper reported him as saying that "all evolutionists are infidels." He never said anything of the kind, and never thought of doing so. How any reporter who listened to his addresses could have so misunderstood him is certainly a puzzle. At all events, it was a mistake on the part of the reporter.

We listened to most of the addresses at the convention, and confess that we cannot recall an extravagant statement from the lips of a single speaker. There was little chance for any sensational reporting. The addresses were earnest, but sane. The wild and bizarre were conspicuous for their absence.

Regarding the error of the reporter, we believe that some statements ought to be made in order to be just to all parties. We do not put all evolutionists in the same class. Nor do we call all of them infidels. It may rightly be said that practically all infidels today are evolutionists—at least, we know of no exceptions among those who have expressed themselves in a public way. And, moreover, they invariably set the evolutionary theory over against the Bible and the Christian system.

But it would not be right to say that all evolutionists are infidels. According to its current meaning, the term "infidel" is applied to one who rejects the Bible and the Christian system entirely. As a rule, he is scornful of Christianity itself, and looks upon Christ as a deceiver or a fanatic or even as a mythical character. So an infidel is an out-and-out opponent of the Bible.

But there are many evolutionists who are Modernists; indeed, it would be hard to find a Modernist who is not an evolutionist. That much the infidels and the Modernists have in common—both are adherents of the theory of evolution. But the difference between them is this: The infidel is an avowed opponent of Christianity, whereas the Modernist holds to Christianity in part. The latter accepts as much of the Bible and of Christianity as suits his own reason and philosophy. He often praises the Bible, and believes that it contains some divine revelation. He often speaks of Christ in terms of eulogy, and believes that the divine Spirit dwelt in Him more fully than in any other man. For the Modernists, Christ was the greatest teacher the world ever knew.

Thus, while the infidel rejects the whole Bible, and does not believe that any of it is divinely inspired, the evolutionary Modernist goes through the Bible and picks and chooses what suits him; and usually he finds a good deal that he accepts and a good deal that he rejects. To put it concretely, men like the Rationalist Association of Great Britain and the publishers of the *Truth Seeker* and the *Haldeman-Julius Magazine* here in America are infidels; while men like Harry E. Fosdick, S. Parkes Cadman, Shailer Mathews and Bishop McConnell are Modernists. Many evolutionists belong to the visible Christian church. The infidel feels only scorn for the church.

The evangelical Christian differs widely from both the Modernists and the infidels in that he holds the Bible to be fully inspired and Christ to be the divine-human Redeemer of the world.—*L.S.K.*

Why Faith is Pleasing to God

THE writer of the Letter to the Hebrews says: "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

It is pertinent to ask why faith is pleasing to God. The answer is very simple: Our Heavenly Father wants to be trusted. It grieves Him when we do not trust Him. Do not you and I want to be trusted? And the honester we are, the more we crave the confidence of the people around us. For a deceitful person to be called a liar a few times more or less may make very little difference to him; but suppose some person were to apply that epithet to you or me just once, how it would hurt us! The same principle holds in our relation to God. Being a true and honest God, He is pleased when we think of Him as true and honest, and believe His statements and promises.

We should remember that God looks down into our inmost being. "Every way of a man is right in his own eyes; but the Lord pondereth the hearts" (Prov. 21:2). Do you think that God is indifferent to the inner status of our hearts when He looks into them? If He sees that we love and trust Him and believe that He is good and gracious, do you not think He regards us with complacency? Surely nothing can delight Him more than for you and me to say trustingly: "Father, I lay my hand in Thine: lead Thou me in the way that I should go;" or for us to be willing to walk by faith when we cannot walk by sight.

On the other hand, suppose He looks down into our hearts and sees that we do not trust Him; that we are filled with arrogance and rebellion toward Him; that we say, in thought if not in word: "I don't believe in God; I don't believe that He is; or if He is, I don't believe that He is good, or that He ever loved us well enough to send His Son into the world to save us and to give us a special revelation of Himself in the Bible." Could God be pleased with such a frame of mind? Surely not. Unbelief is always proud and arrogant; never humble and submissive and kindly disposed. So in the nature of things God cannot be pleased with unbelief.

Another thought is worth considering. Suppose you have an acquaintance who is honest and sincere, yet he knows that you do not believe in his integrity, but distrust him, can you do anything to please him? Nothing. The first thing he wants you to do is to believe in his honesty, and then you can do many things that will please him.

The same principle holds in our relationship to God. "Without faith it is impossible to please Him." First He wants our confidence and love. If He does not have them, we can do nothing to please Him, for He will see through every pretension even if we do some things that would otherwise be right. On the other hand, if we love and trust Him, we can do many things to please Him. Indeed, our whole lives, inner and outer, will be pleasing in His sight. Possessing faith we can please Him. "Without faith it is impossible to please Him." This is most certainly both true and reasonable.—*L.S.K.*

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Notes and Comments

Worshipping the Bible.

The accusation was made by a writer in a recent book that the Fundamentalists are guilty of Bibliolatry. That means that they worship the Bible. The accuser simply betrays his own ignorance when he makes such a charge. We challenge him to name a single Fundamentalist who even dreams of worshipping the Bible. If he will name such a man and give his address, we will write him and ask him directly whether he is a worshipper of the Bible. It is an utter untruth to accuse Fundamentalists of worshipping a book, however sacred that book may be. Why, the Bible itself says: 'I am the Lord thy God: Thou shalt have no other gods before me." So no believer in the plenary inspiration of the Bible could possibly worship anything but the true and living God.

A Notable Testimony.

At the World's Fundamentals convention at Los Angeles, California, last June, Dr. Leander S. Keyser, one of our editors, was one of the speakers. One morning he was addressing a large audience. In the midst of his address he referred to the above-cited allegation about worshipping the Bible. He said to the audience, most of whom were Fundamentalists, "How many of you ever thought of worshipping the Bible? Hands up!" Not a single hand was raised. Then he asked, "How many of you *never* thought of worshipping the Bible?" A perfect forest of hands went up instantaneously. When their hands were

lowered, he put this question, "How many of you worship the God portrayed in the Bible and Him only?" The whole vast throng lifted their hands. There! Mr. Modernist, it is now up to you to take back your accusation.

Another Important Vote.

At the same convention Dr. Keyser called for another vote. He referred to what Shailer Mathews says in one of his books, namely, that the difference between the Fundamentalists and the Modernists is, that the former put their trust in the Bible, while the latter put their trust in Christ. Then Dr. Keyser asked, "How many of you think that Shailer Mathews' statement is correct?" Not a single hand went up. Then he asked, "How many of you think Shailer Mathews' assertion was utterly wrong?" All hands shot up with a promptness that was decisive. Again a Modernist's judgment was proved to be at fault. We want to be kind, but it does puzzle us to know why Modernists blunder so often and so egregiously. Why do they not acquire more accurate information before they prate so loudly?

Cosmogony and the Confession.

A recent writer who ought to know better makes a great ado over the difference between the cosmological views held when the Augsburg Confession was composed and those that now prevail in so-called scientific circles. Then people accepted the geocentric view of the universe; now they hold the heliocentric view. But what has that to do with accepting or rejecting the Augsburg Confession? The Augsburg Confession says not one word about cosmology or cosmogony or geology or astronomy; therefore one can accept its teachings, if he is a sincere Lutheran, whatever view of the universe he may hold. Why do men who have a modernistic twist make so many errors? Why are they not more thorough-going and accurate?

But is the Universe Heliocentric?

We do not believe that any modern astronomer would say that the *universe* is heliocentric. He would say that the *Solar System* is heliocentric, which means that the sun is the center around which its group of attendant planets revolve. But the sun is not the center of the universe; it is, according to the astronomy of the day, only one of the many stars of the vast cosmos, all of which may be revolving around one vast central orb. Of course, no one knows this for a certainity, but it is certain that the sun of our own system is not the central orb of the universe. So the critic of the Lutheran Confession is also in error in respect to astronomical science.

The Vastness of the Universe.

It is not a new discovery—the doctrine of the vastness of the universe, as some of the present-day upstarts seem to think. More than fifty years ago some of us were wont to hear lectures and read books on astronomy which told us of the vast dimensions of our cosmos. Do not some of our older readers remember the popular lectures of Professor Richard A. Proctor when he visited America some fifty years ago? How he thrilled our young minds with his eloquent description of the vast distances of many of the stars and their vast size! Of course, many important discoveries have been made since then; but it is a fact that scholarly people have known for a long time that the universe is an immene affair—so vast that the imagination is staggered with the thought of its vastness. So let not youthful pedants talk and act as if they had just discovered these facts, and that their forebears of the preceding generation did not know them.

The Size of the Earth.

From the viewpoint of mere bulk, our mundane planet is comparatively small. It is a fact that no one can deny that some of the planets and many of the stars are much larger than the earth. Does that mean that the earth and its human inhabitants are insignificant? Surely not. Some materialists try to measure man's worth by his physical bulk and avoirdupois. What! would they have wanted a man's body to be as big as a planet or the sun or the polar star or the Pleiades all put together? If a man were as big as that, he would be a corporeal monster. The simple, a-b-c fact is, man's body is plenty large enough to be the abode and temple of his rational soul. A larger body would be unwieldly and encumbering. And, besides, the earth is large enough for the human family. While some sections are congested, it is true, there are vast areas that are still uninhabited and uncultivated. So there is still plenty of room on the earth for mankind. What would have been the use for God to place man on a larger planet in his present state of existence? The worth of things is not to be measured by their physical bulk, but by their inherent quality and purpose.

The Incarnation and the Earth.

It should also be remembered that our planet

was plenty large enough for the redemptive operations of the incarnate Son of God. He did not need a vast orb like the Sun or Sirius on which to do His beneficent work and make His self-abnegating sacrifice. The cross of Calvary needed to be of only ordinary size. As pure deity He was both transcendent and immanent, but as the God-Man He could graciously humble Himself and accommodate Himself to the limits of time and space on this mundane planet. Great qualitative work can be done in a small space. *Paradise Lost* was composed in a small room and *The Pilgrim's Progress* in a cell of Bedford jail. So let us not minimize the importance of the earth and of mankind because of their small material bulk. Let us try to think in qualitative terms and concepts.

Quantity and Quality.

No thoughtful person will despise or disparage quantity. The size of the material cosmos is one of its glories. And, moreover, its vast dimensions help us all the more to appreciate the greatness of God, who created it and who upholds it. More than that, we may say that its vastness gives God more opportunities to reveal an endless diversity to His immortal children, who shall inherit and enjoy all God's salutary gifts. Still, self-conscious and sentient personalities have far greater qualitative value than any amount of mere material substance that one can imagine. Evidently, then, the vast unconscious material cosmos does not exist merely for its own sake. That would be no worthwhile purpose. It must exist for the use and delectation of conscious and sentient beings. A self-conscious personality has qualities that are far superior to those of the largest star.

"The New Morality"—So-called.

Perhaps it would better be called "the new immorality." An editorial in the *Sunday School Times* of June 7, 1930, gives an acute criticism of Durant Drake's book, *The New Morality*. The author, of this notorious book is the Professor of Philosophy at Vassar College, which, as everybody knows, is a girl's school. The "new morality" is merely humanly devised morality, and therefore it is lax, and its standards low, and its teaching is adapted to break down the *morale* of any people. Listen to this from Professor Drake's book: "Supernaturally sanctioned prohibitions are losing their prestige . . . We are ceasing to think of divorce as a sin or a disgrace . . . It is Utopian to expect every one to choose the right partner the first time . . . Why should these inevitable mistakes be irremediable?" Think of a professor injecting such ideas into the minds of young women!

The Reason for Lax Ideas

The producing cause of Professor Drake's lax ideas is not far to seek: he scorns the teaching of the Bible. "If we are candid," he says, "we must confess that the evidence that Jahveh handed tablets of stone to a man named Moses on Mount Sinai is no better than the evidence that Zeus or Apollo gave such commands to men as the Iliad and Odyssey record." Here, then, the secret is out: Professor Drake rejects all divine revelation, and thus cannot believe in a fundamental and eternal law of righteousness. His ethics are merely temporary and utilitarian. But what crudity, yes, what lack of that moral and spiritual, it reveals for a college professor to compare the mythical, wrangling and often licentious gods of pagan Greece with the Jehovah of Israel, who said, "Thou shalt not commit adultery!" Any man who has no keener discernment than that, is blind indeed. How true it is that a man may be a veritable *savant* in secular learning, and yet only an abcdarian in spiritual lore.

Another Indicative Straw.

When men reject the Bible, they not only let down the moral bars and thus open wide the sluices of iniquity; they also fall into other dismal and enervating errors. Professor Drake knows nothing of the future life or the immortal destiny of the human soul. He speaks of consciousness as that "marvelous and inexplicable boon which, for a brief time, is given to us all." Yes, "for a brief time!" What then? Eternal oblivion! That is the best that mere natural reason and human learning can do. One must go to the Bible to discover that the gateway of an immortal futurity for the human soul is thrown wide ajar. Then, if through faith in Jesus Christ and the regenerating power of the Holy Spirit, the soul has received the experience of the truth of the Bible, it has "tasted of the power of the world to come," and therefore knows that such a world exists.

Turn to the Bible.

When you run out of thoughts, turn to the Bible, the inexhaustible mine of truth. Practicing what we preach, we open the Bible at the 119th Psalm, verse 99, and read: "I have more understanding than all my teachers." But

does not that sound like boasting? Was David afflicted with the "superiority complex"? Not at all! You must read the rest of the verse to discover why David said he was wiser than all his teachers. He adds: "For Thy testimonies are my meditation." Yes, his wisdom came from God's special revelation, whereas the learning of his teachers was only human wisdom. "He was taught of God." So his boast was not in himself, but in the goodness of the revealing God.

Human and Divine Wisdom.

If people will seek "the wisdom which is from above," they will be truly wise. They may not have so much of the kind of knowledge which "puffeth up," but they will have a superior knowledge which keeps them humble because they have not attained it by their own efforts. Hence all boasting is excluded. Let us just note a patent fact. Here is a learned agnostic who does not know whether there is a God or not, and boasts that he knows so much that he does not know. On the other hand, here is a man who does not pose as a scholar, and perhaps has no academic degree attached to his name; but he knows that God exists because he has experienced the love of God shed abroad in his heart. Now, which of the two men has the superior knowledge? Surely to know, love, trust and serve God, the Ultimate Personal Reality, is the highest wisdom, casting all other knowledge into the shadow.

The Word of God and the Evil Way.

In these "piping" days the best way to tone up your morals is to study the Bible. It never lets down the standard. The reason is evident; the holy Book contains real, solid theistic and ethical teaching. We are thinking of one verse among the many that might be cited: "I have refrained my feet from every evil way, that I might keep thy Word." There you have it all in a single sentence, as simple as it is upstanding. The Psalmist expressly states that it was because he wanted to keep God's Word that he refrained from walking in evil ways. He knew well enough that he could not pursue evil and heed God's Word at the same time. The age needs the sturdy ethical teaching of the Bible to keep it from moral chaos and decadence.

The Reason of Prayer.

A touching story by Ethel M. Dell tells of the recovery of the hero from sickness in answer to prayer. In a conversation afterward Lady Varleigh, a fine character of the story, says: "I call it just the Will of God. . . Can't you picture Him—I can!—turning from fashioning some wonderful new world—or insect—and saying, 'What is it they are making such a fuss about? Let us give it to them at once and have a little peace!' And I think He smiled when He said it, Jeanette. For He loves His children to keep on asking till they get it." No doubt one of God's precious mottoes is: "Whatever is worth getting is worth asking for."

The Right Syntheis.

There is no need to make a cleavage between true evangelism and the right kind of religious education. If people are to be converted, they must first be taught. They must at least know that Christ is their Saviour, and that if they repent, God will forgive their sins and put His Spirit into their hearts. But the educator must remember that mere education or training is not enough, and that the new birth can come only by a divine operation. Salvation is not a human achievement, but a divine bestowment. It is by a recognition of this fact that the right synthesis between evangelism and religious education can be established.

Evangelism and Education.

By religious instruction the sinner, through the law of God, becomes conscious of his sins and of his helpless estate. This will lead him to repentance—to godly sorrow for sin. Then the right kind of instruction through the gospel will show the convicted sinner the way of pardon and salvation—through faith in Jesus Christ. But religious education must not suppose that it can save people by a mere development of their natural faculties. Indeed, no! Here is the place for evangelism—for saying, "Christ alone can pardon and save and the Holy Spirit alone can regenerate." In all our church methods we must give God a chance to do His work of grace in our hearts. We must not usurp the office of the Holy Spirit. Too often, we fear, our elaborate human methods trench on the function of the Spirit, and thus there is too much of the human and too little of the divine element in the conversions that are reported.

The Reason for the Incarnation.

It is a fair question: Why was it necessary for the Son of God to become incarnate? The answer is not far to seek. He had to become human in order to suffer with and for human beings; in order to endure the penalty of their sins as their Substitute. "He who knew no sin became sin for us that we might become the righteousness of God through Him"; "He suf-

fered, the just for the unjust, that He might bring us to God." But at the same time He had to be divine in order to give infinite value to His vicarious sufferings, and thus uphold the majesty of the law and satisfy the demands of justice for the whole human race. A mere man, however good and great, never could have done that. He had to be both divine and human so that He could "taste death for every man"; so that He could make expiation for "the sins of the whole world." On every hand the redemption of the race demands the incarnation of the eternal Son of God.

Love and Sacrifice.

Love that is not willing to make sacrifice is not true love. It is only tinkling cymbal and clanging brass. If I were to make loud professions of love for you, and then, when you fell into trouble, would not lift a finger to help you, you would have a right to say that my professions were mere empty pretensions. Now, reasoning by analogy, if God was not willing to make any sacrifice to rescue His creatures when they fell into sin and trouble, that very fact would prove that He did not truly love them. But, praise be to His name! He proved His love to be genuine by His agony upon the cross whereby He took man's place and suffered in his stead, in order that man might be redeemed from sin and receive the adoption of sonship forever. It is too beautiful not to be true.

Why Justified by Faith?

Because God understands man's psychology, just as He knows the true method of salvation. Faith is the *receiving* faculty of the human mind. It contributes nothing; it only accepts. If we were justified by love or human merit, we would contribute something to our salvation, and that would nullify *sola gratia.* Then we would not be saved solely by grace. Yet the inspired apostle wrote: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast." But since faith only accepts an undeserved gratuity, justification by faith alone preserves *sola gratia*—salvation by grace alone. "It is by faith that it might be by grace."

A Practical Doctrine and Experience.

The doctrine and experience of justification by faith has its practical value in human relations. It tends to make people humble and social. It banishes pride, which is always divisive of society and fruitful of envy, ill will and strife. It creates hauteur and snobbery, and causes false social distinctions. The superiority complex comes from pride. The caste system, either social or religious, is the outcome of human pride. But if all people realized that they are justified by faith and saved by grace, and not by human merit and wisdom, they would be humble, and no one would feel himself to be better than his fellowmen, and thus would come the reign of peace on earth.

Diversity of Joy in Heaven.

While not many details are given in the Holy Scriptures as to the employments of heaven, enough suggestions are offered to quiet all fear that it will be a humdrum existence. There will be no tedium there. The saints and angels are engaged in the worship of God. There surely will be much diversity in that. Even here on this limited earth we know of many joy-giving ways of worshipping God. How much more in the better world! We read that there is music in heaven. Surely we shall have hymns, glorias, anthems and oratorios there which shall far exceed those of our earthly existence. After the judgment day, our bodies shall be glorified and then will come the "new heavens and the new earth" for our delectation. The apostle says, "All things are yours." And the Psalmist says, "In thy presence there is fullness of joy, and at thy right hand there are pleasures for evermore." No one need fear a humdrum existence in the heavenly life.

The Tedium of Evolution.

The remarks that follow have no place in the field of physical science. They belong to another sphere—that of reason and ethics. One cannot help wondering why God should have consumed so much time in bringing man into existence according to the evolutionary process. For example, Mr. Van Loon said that it took man's ancestors about a million years to learn to walk on their hind legs. Is not that unspeakably tedious? Think of the slowness of the process! Why waste so much time? It seems to us that the Biblical way is much more reasonable. God created man's soul in His own image, and certainly not much time needed to be used in doing that. And little time was needed to fashion man's body from the dust of the ground and breathe the created soul into it. While God has eternity for working out His plan, yet it does not seem that, when He acts in the realms of time and space, He would consume ages on ages in doing what might be done much more expeditiously and done just as well.

Wayside Gleanings

An important announcement—take note of it. In order to do positive and constructive work for the kingdom of God, a Christian Readers' Book Club has been formed. Its editorial committee will select and recommend a good and helpful book every month. As has been said, this enterprise will be primarily of a constructive character; but it will also help to counteract the unwholesome influence of the liberalistic Book Club which recommends only books of a modernistic tendency. The following gentlemen have been selected as the editorial committee who shall read and pass on books and manuscripts submitted to them: Professor Leander S. Keyser, D.D., Rev. W. B. Riley, D.D., and Rev. W. E. Biederwolf, D.D. For detailed information address, Alec R. Allenson, 63 E. Adams St., Chicago, Ill., who will be glad to mail you a descriptive circular. It is pleasing to us to know that this committee of three is composed of one Associate, and two Contributing Editors of the CHAMPION.

French Protestants are reconstructing the house in Noyon, France, in which John Calvin was born. The plan is to make it the home of the Calvin Museum and a library of religious literature.

At the congressional hearing Col. Raymond Robbins, of New York and Chicago, said: "It is claimed that because of prohibition, there has been increased lawlessness in America. There is an increase of crime in our nation. That is the fact. The reason given is false. In all the nations that participated in the Great War, we find an increase in crime. We are the only one of these to outlaw the liquor traffic. Therefore, the crime and lawlessness of this hour must have another and universal cause. It is an aftermath, a backwash of the Great War. Millions of the youth of great nations, taught to disregard the life and property of the alien, now allow their appetites and greed for gain free dominion under a wave of force and disregard for law and authority."

And, Hon. John J. Lentz, president of the American Insurance Union, said: "The advocates of repeal and modification are making much adieu about the evils of bootleggers and bootlegging. Bootlegging is not a new industry. In the days before prohibition the saloon keepers at Cincinnati appealed to the authorities of the city to protect them against bootleggers. Officials of the city of San Francisco estimated frequently that speakeasies and blind tigers outnumbered the licensed saloons before prohibition. One of the problems of London, England, today is to stop bootlegging. Even in Canada they are bootlegging."

And, Daniel C. Roper, former Commissioner of Internal Revenue, said: "In February, 1902, nine years after the South Carolina Dispensary Law went into effect, the records of the United States Collector of Internal Revenue of South Carolina show that there were in the state 444 retail liquor dealers whereas there were but 104 local dispensaries." That is, under Government Control, such as the wets are advocating in place of prohibition, South Carolina had more than four times as many places selling liquor illegally as legally.

Mehmet Ali, a Detroit negro who was converted to Islam, personally presented Mustapha Kemal Pasha a petition asking permission to found a colony of American negroes in Turkey. The petition read as follows: "In the name of 282,000 Moslem negroes suffering from racial prejudice in America, I petition you to accord land on the shores of the Bosporus, where we may create a flourishing American town and enjoy Turkey's traditional impartiality to negroes."

A new kind of university is to spring up this year at Newark, N. J. This Institute for Advanced Study, as it is to be called, will be unique in that the students will pursue only one of the various college activities—work. There will be no football, baseball, fraternities, glee clubs or even debating societies. It is to be a school for scholars, for men and women of every creed or color who have already accomplished something in the field of learning and who are ambitious to pursue special studies and research work. There will be no undergraduates; no "charms and diversions" usually associated with college life, but students in pursuance of their work may incidentally achieve such high degrees as doctor of philosophy. Mr. Bamberger, big department store proprietor, is aided in financing the institution by his sister, Mrs. Felix Fuld.

In 1800 one in every sixteen of the population of the United States was a communicant of some evangelical church, whereas now the ratio is about one in three, according to the statement of David M. Sweets before the Editorial Council of the Religious Press.

Every six weeks Bible translators put some completed book of the Bible into a new language!

The American Bible Society since 1816 has issued 216,198,915 volumes of the Holy Scriptures. During 1929, the total volumes issued numbered 11,102,664, an increase over any previous year. Of this total, 309,204 were Bibles, 571,245 were Testaments, and 10,222,215 were portions. Total copies distributed in this country amounted to 4,062,908, with 6,932,943 copies sent to other lands. The China Agency had more than five and a quarter millions. "The Scriptures were issued in 179 languages, dialects and scripts at home and abroad."

The great mosque at Medina, Arabia, the second holiest in all Islam, is to be lighted by electricity. Two pilgrims from Al Jazair donated the equipment, including a 40-horsepower motor to supply the power.

The sixth Ecumenical Methodist Conference, representing all branches of Methodism throughout the world, will be held in Atlanta, Ga., October 9-16, 1931.

The International Statistics Institute at the Hague has announced that the world population has now reached 2,000,000,000, an increase of 400,000,000 in the past twenty years. Asia has an approximate population of 950,000,000; Europe, 550,000,000; North and South America, 230,000,00; Africa, 150,000,000; and Australia, 7,000,000. It is estimated that three-fourths of the world's population is without any knowledge of the Saviour.

Closely related to the Neolithic men who once lived in caves in France and other parts of Europe is further confirmed by explorations made by Knud Rasmussen, perhaps the greatest of all authorities on Eskimos and the arctic regions. There is, he says, great resemblance between the utensils unearthed in the caves of France and those now employed by the Eskimos. Rasmussen's theory is closely related to the theory of Prof. Wirth, the German scientist, who believes that the arctic regions of America were the cradle of the white race.

Mrs. Sara Allen, of Birmingham, Mich., who is ninety years old, has not missed a church service in seventy-seven years. She has attended 4,004 consecutive services.

The Christian Church is making elaborate arrangements for several conventions to be held in Washington, D. C., October 14-23: The Youth Convention; the International Convention of Disciples of Christ; the World Convention of Churches of Christ; the Pension Fund Conferences and luncheons; and, on Sunday, October 19, at the sunrise hour, they will dedicate the National City Christian Church. Some 40,000 persons have contributed to the building of this new church.

In May a wall tablet was unveiled at 43 Court Street, Boston, commemorating the fact that on that date in 1855, D. L. Moody had given his heart to God in a shoe store on that site, in which he was at the time a clerk. President Eliott Speer and several trustees and staff members of the Northfield schools were present at the unveiling, as well as a number of former students and friends of Northfield.

It is reported from Shanghai that forty-four American and British missionaries in China have fled from the interior because of banditry and Communist outrages.

Well, suppose we repeal the eighteenth amendment what have its advocates to offer that will improve the present condition? We haven't seen a single suggestion that seems to appeal to any one but the author.

It surprised many to discover the extent of "red" propaganda in this country. Of course it is yet in its infancy but the Congressional committee has discovered that three schools out of 810 have been influenced by their efforts. The "Young Pioneers" is the chief instrument of Bolshevik influence.

An attempt to put radical and liberal ideas out of the schools while permitting the propaganda of the "power-trust" and other vested interests to stay in the schools is the charge against the National Education Association by Emil O. Jorgensen, secretary of the Education Protective Association of America. In a letter to the officers of the National Education Association Mr. Jorgensen writes: "The records of your association distinctly show that, under the guidance of certain leaders, it is making a systematic effort to exclude from the schools the 'theories, convictions and courses of action' of outside groups, such as the socialists, single taxers, labor unionist, drugless healers, free traders, public ownership advocates, etc., while at the same time it is making no effort to exclude, but, on the contrary, is doing all it can to shield in the schools the secret propaganda of the public utility corporations, the National Association of Real Estate Boards and other large monopoly interests."

Three American Lutheran bodies are uniting in the formation of the "American Lutheran

Church." These bodies represent half a million baptized members. They have been known formerly as the Buffalo Synod, the Iowa Synod, and the Joint Synod of Ohio. The merger meeting will be held in Toledo, O., in August. Lutherans throughout the world to the number of 82,180,000 recently celebrated the 400th anniversary of the reading of the Augsburg Confession before the convention of the Holy Roman Empire at Augsburg, Germany, an event which is set as the beginning of the Lutheran church.

Dr. David M. Robinson, professor of Archaeology at Johns Hopkins, has just returned from Olympus, Greece, and makes the observation that Olympus was at the height of its glory about 300 B.C. In its two-story residences each bedroom had an adjoining bath with an overhanging urn, which served as a shower: a slave would pour water into the urn while the master stood under it. That compacts have been found that compare with the present-day vanity case, and sculpturing revealed the Greeks in "necking" poses.

Apples of Gold in Baskets of Silver

A word fitly spoken is like Apples of Gold in Baskets of Silver—Prov. 26:11,R.V.

By Thomas H. Nelson, LL.B., Chicago, Illinois

Greatness is a late-born name for the accomplishment of popular impossibilities.

He who sins must eventually suffer; and there is no drug or doctor that can keep wickedness well or badness feeling good. Men reap what they sow and get what they give.

He who rejoices at the calamities of others deserves them for his own and will likely possess them soon.

The virtues father the beauties, even though fools never discover the connection between the conscience and the countenance. Wise men have ever seen that the face becomes eventually the photograph of the soul and conclude that those who would look good in the future, must act good in the present.

They should never be trusted with God's business, who cannot attend to their own.

It would be good for us if we could never forget the mercies we receive or remember the ones we bestow; but selfishness is apt to reverse this order.

Everybody wields an influence on one side or the other; no man goes either to heaven or the other place alone.

Where the substances are indistinctly seen, ignorance transforms their shadows into shapes that are reminders of past guilt. This being true guilt and ignorance are the parents of the furies.

As goats and serpents manifest the greatest propensity to climb the rocky steeps; so abnormal and vicious men are often foremost in attaining to prominent political positions.

No man's mere opinion is worth anything; it is convictions that rule the world. A great teacher once lived among us who never expressed an opinion, held a mere notion, or advanced a theory. He always had clear views, fixed convictions, an imperative personality and dealt in facts.

When David began slinging stones in the name of the Lord, Goliath the giant got something in his head that was never there before, and it quieted his blatant atheism.

It is more sensible to shrink your desire than to enlarge your possessions, and the former is so much easier of attainment than the latter. Diogenes may have been happier in his tub than Alexander in his palace.

The fact that the devil boasted that he was the world's chief politician should make honest men a little wary about seeking political positions.

A faithful preacher of the gospel is like a burning candle that consumes itself that others may have light. Of Christ's forerunner it was said, "He was a burning and a shining light." Yet there is a sense in which the church is like 'the burning bush' in Moses' day, "which burned yet was not consumed."

No man is an atheist in a storm at sea; that experience is a great teacher of orthodoxy and a call to prayer as well.

No character is as grand as pictured by lovers, or as ignoble as declared by those who hate, for love contains elements of delusion and self-deception and love's opposite sees opposite traits.

Heroism triumphs over death, and he lives still in holy influence who died in holy cause.

The purity that springs from passion felt and resisted has purpose, power and glory in it; but little glory has that soul who, though chaste as ice, is just as cold.

All hereditary brands of religion are wrong. We were all "born in sin," and "must be born again" to get out of it.

As music is not in the instrument but in the musician, so true enjoyment is not in wealth and luxurious environment as men suppose, but in the soul that makes a wise use of what it has.

Modesty and humanity are to the mind what beauty and fragrance are to the flower.

He who plants a tree works with God and nature and the monument to his industry continues without assistance to expand in beauty and usefulness beyond the years of his life. All other monuments begin to decay from the moment of their erection.

He gives most who puts most heart in what he gives, for the love of the giver is more than the gifts of the lover.

Cities are prisons whose inhabitants are given a life sentence at hard labor, and the hardest job of all is his who has the job of looking for a job.

He who can be happy without fortune's smile already has it; and the ability to dispense with wealth is wealth itself.

The blight of the soul and the bliss of the body are never found in company, but the soul and the surrounding circumstances largely soar or sink together.

Men never seal empty envelopes or express or freight cars; but after the message is placed in the former and the latter are filled with fruit or merchandise, they are sealed and sent to their destination. So men should seek to "be filled with the Spirit," ere being "sealed unto the day of redemption."

He who believes a thing possible of accomplishment really makes it so, for, "faith is the substance of things hoped for."

The measure of the church's successful missionary effort reveals the moral biography of her individual membership.

Real love is a charming misery found and felt at the funeral of prudence.

Hyprocrisy is the compliment that vice gives to virtue and the homage of the devil to the Deity.

No future teaching can ever fully atone to the man or woman whose childhood did not know family-worship, Bible reading, Sabbath school and church influence.

Selfishness bears up bravely under its neighbor's burdens and endures other people's miseries heroically.

Thoughtlessness considers that the whale in the Jonah story was something terrible. How much more terrible it would have been for Jonah if the whale had not been there. It was either the whale or the sharks, and thus it is with all our educational and disciplinary afflictions.

The extreme of barbarism and refined civilization meet in our great cities, and it is only a step from one to the other.

Ignorance is the soil in which Satan loves to plant the seeds of error.

Historic proofs and external evidences of the truth of the Bible and the deity of Christ, are not nearly as convincing as the personal experiences and transformed and exalted lives of those who have through faith tested out the assertions of Holy Writ and found them true.

Proverbs and oracles, like old coins and stamps, grow in value as they grow in age and circulation.

Contentment and peace form a throne and a crown; while both a crown and a throne without these are a husk without the kernel, or a casket without the gem.

He who is small in faith will never be great in anything but failure.

Great characters love solitude. Lions stalk alone while sheep herd together; and while pigeons go in flocks the eagle takes a solitary flight.

The best use of time is the best provision for eternity; and he who lives to live again will never die.

Some die without having really lived, while others continue to live, in spite of the fact that they have died.

Excessive desire makes disease, and pain is born of pleasure. Too much of a good thing is a bad thing.

THE ARENA

Modernism or Biblicism–Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 12.—Modernism and Its Effects.

THROUGHOUT this series of articles the pernicious effects of modernistic teachings have been constantly apparent. Nevertheless, it is purposed in the present article to take up that matter again, this in a more direct way and with the exhibition of added facts. Indeed, the evil effects of Modernism have been so apparent that we wonder not that Dr. D. S. Kennedy sounds the following warning: "Let the Evangelical church awake to the bold determination of Modernism to destroy the gospel and ruin souls" (BIBLE CHAMPION, Feb., 1927, p. 67).

We know somewhat in a more or less direct way of the injurious results of modernistic teaching in this land, as also in other so-called Christian lands. But in non-Christian lands likewise the effect of this unchristian modernistic propaganda has been decidedly injurious. Those of other religions, especially those who have definitely put themselves in opposition to Christianity, have employed it as a weapon against Christianity itself. We are told, *e.g.*, that "the periodicals of the non-Christian religions are active and aggressive in publishing papers showing supposed mistakes in the Bible and the conclusions of destructive criticism" (M. T. Price, *Christian Missions and Oriental Civilization*, p. 128).

This citation closes with the words "destructive criticism." And, as previously noted, it is evolution and destructive criticism that are virtually the two foundation stones of Modernism, the two things sworn-by by Modernists both at home and abroad, the two things that make it and its ill effects so readily possible. So we purpose to note, by way of extended illustration, the effects of destructive criticism as applied to our Lord and Savior and to the religion founded by him. To every candid inquiring mind, Christ is plainly the fufiller of Old Testament prophecy. He stands forth as emphatically the One to whom God's prophets pointed; to whom, as it were, the whole Old Testament economy tended. But see how he is handled by a Jewish Modernist. For Modernism, as is known, comprehends Judaism and Catholicism as well as a largely deluded portion of Protestantism.

Modernism, then, stands for criticism. And such criticism does with its sources practically whatsoever its biased canons and uncandid desires call for. The more outspoken adherents of the critical position take a position similar, tho a little more advanced, to that taken by modernistic preachers. They go a little farther and come out a little more plainly, that is all.

There, *e.g.*, is Lewis Browne. He is, we believe, a Jewish rabbi, one decidedly antagonistic to Christianity and badly bitten by the modernistic or critical bacilli. When in his unbelieving book, *This Believing World* (1926), he came to consider Jesus, he spoke of the "legends, all the stupid and silly and gross extravagances, all the pious embellishments and patent falsehoods that clog and confuse the Gospel accounts" (p. 268). Again: "The Gospels recount many legends concerning his conception, birth and youth, but they are no more to be relied on than the suspiciously similar legends told many centuries earlier about Zoroaster" (p. 159). Furthermore, Jesus was not the founder of Christianity." Rather, its founder was "Paul, the citizen of Rome" (p. 282f.; see 294, 8f.).

According to this "critical" writer, Jesus was considerable of a dolt, a simple sort of an ignorant and superstitious fellow, who "cherished many of the primitive notions of the simple folk to whom he belonged." He was one who "could never have even heard of Greek science or philosophy. All he knew was the Bible, and probably the text of that had been taught him only by rote" (259). "Above all he must have been taught to prize as dearer than life the old obsession of his people that some day they would be miraculously freed by the Messiah. Indeed, so well was this last drilled into him that, as he matured, the hunger for the realization of the

hope became his consuming passion. It seems to have given him no rest in that sheltered little village where he plied his trade. He could not sit and patiently wait. He had to take staff in hand, and to go out and do what he could to hasten the coming of the Great Day!" (p. 259f.). He joined himself to "a queer company." This consisted of "burning evangelists who, in imitation of the ancient prophets, had clad themselves in camel hair and leather girdles. Some were obviously mad: wild-eyed, tousle-haired, frothy-lipped epileptics who rushed about screaming meaningless chatter in the ears of all who would listen" (p. 260).

Now to be sure, the historical sources say nothing of all this. The actual sources tell a sane and sober story; as any sober-minded man can judge for himself. They deal with nothing similar to the "extravagances" of the apocryphal gospels—nor of some Jewish literature of which there are more than faint reports. But this is Modernism. It is criticism. *It is a wilful reading into the historical accounts what is not there.* This any sane man could see for himself were he but to take the trouble to look and would then *be honest enough to report what was actually recorded.* But that is not the way with modern destructive criticism. It deals so much in myths and legends and folk-tales, so much in invented history pushed into the past, so much with dishonest scribes who lyingly declare their own productions to be the product of others,—it deals so much and so constantly in this realm of the fictional that the modern invention of a few extra fictions comes easy and natural. Moreover, it has got into such a habit of condoning evil, of excusing the lies of its fictitious writers, that the natural moral effect has doubtless been the letting down of its own ethical ideals. Those "falsehoods" therefore of which it so easily accuses sober history, and those "falsehoods" (real ones, this time) for which it excuses its own supposititious authors, become a thing of second nature. And our particular author is an adept in their invention —and in stating them as though they were historical facts.

And these wilful inventions of his are set forth in a book *supposed to be scholarly* and by a man *supposed to be a scholar*—and also supposed to be honest. But when such "tousle-haired, frothy-lipped epileptic" nonsense is retailed as true, is published by a respectable house, and soon goes into several editions, what can be said for either scholarship or love of truth? Yet this boastful, modern world of ours brags so much of its enlightenment—and scholarship—and science—and *love of truth.*

"O tempora! O mores!"

Again this writer speaks of Jesus and says that, had he been a stronger man physically, his life would have been very different. For then, instead of becoming "a saver of souls," he "would have joined the Zealots, fighting with the sword against Rome, and coming to his end not on a cross but behind some blood-soaked rampart" (p. 272). In fact, when his end came, he attempted to avoid his fate. "Belatedly he tried to escape . . . but he was pursued, betrayed and taken prisoner, then summarily adjudged guilty and executed" (p.270f.). Though dead, however, Jesus had come to mean so much to his disciples that they "realized as never before that they still had to believe in him or die. And, because believing in a corpse was too difficult, they began to believe that Jesus was still alive. They began to say that three days after his burial he had miraculously arisen from the dead. They even declared they had actually seen him in the act of rising from the sepulcher, had seen him as he was taken up to Heaven, right up to the throne of glory," etc. (p. 273).

It may be that this man who makes such absolutely unhistorical statements, this man who puts more stress on evolutionary theory than on actual fact, has never himself read those historical documents termed the Gospels. If he ever has, then his ignorance of them and of their contents is amazing. If he has not, then the ignorance displayed, though not amazing, is reprehensible. For why should one speak with such dogmatic assurance concerning that of which he is so palpably uninformed? For, if this cocksure critic but knew it, Christ's disciples never "declared they had actually seen him in the act of rising from the sepulcher." It was *after* he had so risen that they saw him, saw him repeatedly—*a historical fact that has often been disputed but never disproved.* And at this late day, its dogmatic but utterly unsupported rejection is rather belated, not to say foolish and weakminded.

As to the historical *fact* of Christ's resurrection and the *when* of it, Peter's statement in Acts 10:39-41 is in perfect accord with the facts as recorded in the Gospels: "And *we are witnesses* of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and showed him openly; not to all the people, but unto witnesses

chosen before of God, even to us, who did eat and drink with him after he rose from the dead." And such statements, by actual eye-witnesses, stand. They are historical—no matter how much uncandid critics may disbelieve or ridicule them. Mere ridicule—yes, or ridicule accompanied by perverse and wilful falsifications—do not disprove a fact affirmed by so many reliable witnesses as is the case concerning Christ's resurrection. *He rose.* And his power has been working in the world ever since—another actual fact of which some critics of the modernistic type seem to be entirely ignorant.

Then again, Christ's disciples never state that they "had seen him as he was taken up to Heaven, *right up to the throne of glory.*" No such statement is found in the Gospels; nor in any other part of the New Testament. It *is* a fact that "he was parted from them and carried up into heaven" (Lu. 24:51); that "he was received up into heaven and sat on the right hand of God" (Mk. 16:19). It is likewise a fact that he is there today, the only Mediator between God and man, the only possible way in which to find access to the throne of the Majesty on high (Jn. 14:6; 1 Tim. 2:5; Heb. 4:14-16; 7:24-28; Eph. 2:18). It is even a fact that his disciples saw him when, as it were, he *started* on his heavenward journey. But they make no assertion of having seen him taken "right up to the throne of glory." *That,* if it is not a statement having its origin in sheer ignorance of the facts, is a deliberate invention. What is actually stated is this: "And when he had spoken these things, while *they beheld,* he was taken up; and a *cloud* received him *out of their sight*" (Acts 1:9).

One of the effects of Modernism thus is its ethical reaction upon its own advocates. It begets in them a facility for making false statements (such as the above). It tends toward putting men in a moral position where they stand for such things. When men get so accustomed to making trustworthy historians (who do not agree with their own foundationless theories) into so many liars and knaves, when men get so accustomed to inventing *un*trustworthy historians (as in the case of O. T. criticism) whose chief business is to lie, then such ethical reaction is strictly accordant with the laws of mental being.

But once more we quote the same author. "Moses, Mahavira, Buddha, Lao-tse, Krishna and Jesus, are similarly (with Zoroaster) classed by them (some scholars) as figures devoid of genuine historicity, as mere fictional heroes created to dramatize and personify slowly matured and impersonal movements. And it must be admitted that there is no unchallengeable evidence to prove the existence of any one of those colossal figures, no carvings in enduring stone, or contemporary records set down on still existing scrolls. All that remains concerning them are webs of legend and gospel spun by generation after generation of zealous but imaginative disciples" (p. 200).

"Webs of legend," is it? "Imaginative disciples," is it? Well, if any class of persons have ever more overdone that "imagination" and are pastmasters in the art of spinning "webs of legend" than are these positive proclaimers of modernistic, critical and evolutionary fiction, we would like to know who it is. As to fictional characters accepted as historical, there have been such, no doubt. Yet Napoleon Bonaparte was not one of them; though Richard Whately wrote a celebrated tract, Historic Doubts relative to Napoleon Bonaparte; said to be "a very clever *jeu d'esprit* (display of wit) directed against excessive scepticism as applied to the Gospel history." Nor is George Washington exactly a fictitious character. Nor will he be so a couple of thousand years hence. Yet these are just as much fiction as are Moses and Jesus. It is marvelous what some men can believe when they want to. It is equally marvelous what they can disbelieve—when convenience or prejudice serves that way. It is thus with those who reject the reality of those two outstanding figures in Hebrew history, Moses and Jesus.

Those who have denied Moses have, indeed, had somewhat of a following among persons previously prejudiced against the real truth of the Bible as the Word of God, or against the real truth of religious matters as therein divinely revealed. But as regards Jesus, advocates of his non-historicity have been so notably biased, have had so little real ground upon which to stand; have, in fact, *been so certainly in the wrong,* that their following has been negligible in the realm of real scholarship. Whatever else men, individually, have thought concerning the great Nazarene and his claims, they have mostly had a sufficiency of manhood, of common sense and common honesty, as to acknowledge his historical reality. Yet some few—a very few, comparatively, in the scholarly world—have even here failed, or refused, to rise above their personal prejudice, racial rancor, or whatever motive it may have been that twisted both their intellects and hearts into rank refusal of certain historical fact. We

might even say that the manufacture of the modern myth of Jesus' non-historicity is largely a feat of sheer bravado, or desperation—or something closely akin thereto.

But once more we quote from our very much biassed author. Thus he says that when "the pagan element grew more and more preponderant (in Christianity), pagan ideas came more and more to dominate the religion. The life-story of Jesus was embellished with a whole new array of marvels and miracles, and the man himself was made over into a veritable mystery savior-god. His character and nature fell into the maw of an alien philosophy, and then came drooling out in sodden and swollen distortion. He became the Lamb whose blood washed away all sin. He became the Son of God supernaturally conceived in the Virgin Mary when the Holy Ghost of God the Father entered her womb. He became the Logos and the Avatar and the Savior" (p. 285).

Tho in this there is an element of truth, yet part of it is news indeed. In fact, no candid mind, acquainted at all with the history of human thought, could ever have penned some of the things stated above. It is all too true that Christianity became perverted, that it had pagan elements interjected into it—and this repeatedly. This, we may say, has been especially apparent in the various Gnostic sects, in Mormonism, in Christian Science and in Roman Catholicism with its Mariolatry. Yet all this is nothing against original Christianity as Biblically set forth. Indeed, one evidence of the divinity of Christianity is this, that *the Christian documents divinely foretold such apostasies* as certain to arise under false teachers, prophets and Christs.*

As to the "new marvels, and miracles" (*i.e.*, the apocryphal miracles, we suppose), they surely did come in. And a comparison of them in their grotesque insanity, in contrast to the sobriety of those Biblically recorded, bespeaks at once the divine superiority of the latter.

As to the "character and nature" of the Nazarene having been largely invented, as it were, when Christianity "fell into the maw of an alien philosophy," *that* certainly is amazing as well as amusing. For the particular "alien philosophy" that tampered most with Christianity was Grecian. And when one considers the depths of depravity of the Greek mind and morals, as manifested in its history, its myths, and even its religion and its philosophy, it takes an immense imagination to think of such a sink of iniquity inventing the all-holy Christ. That is a miracle indeed, a marvel above all possible "array of marvels and miracles," elsewhere critically invented for him.

Think, too, of an "alien philosophy," any philosophy other than Jewish, working on Christ's person and work and bringing out what *is* brought out in the New Testament. Jesus as a sacrificial "Lamb" certainly grew on Jewish soil—just as the Bible teaches. As to his virgin birth, think of that of all things as coming from heathen rottenness, from that rotten realm where the very gods were monsters of pollution, taking form of men and animals for the express purpose of holding fleshy intercourse with human females *and with animals.* Yet as every one informed in classical Greek nastiness knows only too well, such is the exalted level of Greek (and other pagan) myths, morals and religion.

But above all this pagan rottenness, how true Christianity does soar! And above ancient Israelitish backslidden and paganized nastiness (as revealed in the O. T.), and above slick, sleek, pretentious, phylacteried, meticulous Jewish hollowness and hypocrisy in the time of Christ, how it does soar! How it saved men in days gone by! How it does still save men today! Yet it saves not the formal, the hollow, the superficial, the unbelieving. It saves those who come penitently and believingly. It saves those who really "repent and turn to God and do works meet for repentance" (Acts 26:20).

And all this would Modernism (Protestant, Catholic, Jewish) pervert, deny, extirpate. But thru all the rancorous opposition of the centuries Christianity has stood. And stand it yet will. As said the Christ: "Heaven and earth shall pass away, but *my words shall not pass away*" (Mat. 24:35).

This is the twelfth and last article in the series contributed by Dr. Young. We are pleased to announce that Dr. Young will contribute several articles on "The Tendency of Evolution," the first one to appear in an early number.—Editor.

* * *

There is in the Bible a living, energizing, regenerating force not of human origin. "My words," said Jesus, "are spirit and life." The Bible brings us face to face with Him and with the treasures of wisdom and knowledge that are in Him. The Bible is the message of God to the minds and hearts of all men and is inexpressibly profitable, for time and eternity, to all who receive it and obey it.—*Don O. Shelton.*

*Matt. 7:15; 24:11,24; Acts 20:29; 1 Tim. 4:1; 2 Tim. 3:5,6; 4:3,4; 2 Pet. 2:1.

The Chronology of Genesis

By Dudley Joseph Whitney, B.S., Exeter, California

This article was not written as part of the present series on "The Problem of Creation;" yet it fits well with the others. If the Deluge was the great geological event of the past, and there were no geological ages, all that an honest, clear-thinking man can do is to decide that the whole Genesis narrative should be taken just as it is given, in a simple, natural manner. This would mean the ordering of the earth in (seemingly) literal days, and Ussher's chronology would also have to be accepted, with such modifications as sound, God-fearing scholarship indicated. Stating the thing in a nutshell, my conviction, after investigating the subject as thoroughly as possible from the standpoint of science, and having also gone into the problem of ancient history as much as opportunity offered, is that the simple, direct Bible narrative is a true guide. The problem of chronology seems to be extremely important also, and one cannot help noting with extreme regret the common references in most Christian papers, to say nothing of the public press, to supposed dates in antiquity so far from Ussher's chronology that discredit is brought—unintentionally no doubt—on the Scriptures. I urge Christian scholars to investigate these things more closely, to be a little more careful in some of their statements, and to see if the facts are not more in accord with Genesis than readers would be likely to assume from their statements.—*D. J. W.*

THOSE persons who have given attention to the matter will note that among Christian scholars, as well as among historians generally, a wide difference often exists in their estimates regarding the antiquity of man and of certain dates in ancient history.

The chronology of Archbishop Ussher, as given in the margin of many Bibles, puts the creation of Adam something less than six thousand years ago, or 4,004 B.C., and the Deluge about 1,650 years later. This would require that all the races of antiquity, Egyptians, Chaldeans, Persians, Chinese and others, date back not earlier than 2,300 before Christ. Or, if it be agreed that Ussher was right in his general method of calculating, but wrong in some details, a margin of error of not more than 300 years might be allowed, so that the date of the Deluge might be placed at about 2,700 B. C. If earlier dates than this are used, the implication is plain that Ussher was far wrong, and one might have the feeling that the Bible was in error also.

For example, in the back of one of my Bibles is a picture of the great pyramid. The caption states that Abraham doubtless looked upon it and that at that date it was some two thousand years old. The conclusion would be that it was either built in antediluvian times—which of course is absurd—or that the Genesis chronology is not to be accepted.

Again, one frequently sees references by loyal Christian scholars to some ancient city, or king, or event, back approximately three thousand years before Christ, or even more, which is again in conflict with Genesis chronology, provided Genesis chronology is as it seems to be.

Certainly there ought not to be such discrepancies among Christian scholars. We ought to determine as well as can be how far back history runs, and what time value ought to be given to the dates in the Old Testament. Possibly we cannot attain absolute accuracy, but we ought at least to come within a few years of the right dates, and we ought to find Bible history correct in its dates as far as it presumes to be accurate.

Although the writer makes no pretenses to being a chronologist, various studies have proved to him that Bible chronology as given ought to be accepted; that those dates of 3,000 B. C., or thereabouts, for events in post-Deluge history are without justification. Ussher was not inspired when he worked out his chronology. Nevertheless, taking the Bible as it reads, he certainly followed the right general line of reasoning.

We can determine by studying both the Old Testament and the history of ancient nations the approximate time of David and Solomon. Calculating back from there, we can determine the approximate time of the Exodus, and from there the dates of the patriarchs, the time of the Deluge and of the creation of Adam. Without taking up at all the date of the Exodus, my thesis is that the chronology of Genesis is correct. This is to say that, taking the date of the Exodus as 1491 B. C., for example, we must decide that the Deluge occurred at the most less than a thousand years earlier. However, leaving general statements on the subject, we will proceed to take up some details of the problem.

Genealogies and Chronology

In the first place, genealogies are given a very important place in Genesis, and a definite time value is also assigned to them, as far as the Hebrew race is concerned. This is simply to state that, if we accept the record as it is, we must admit that a definite time is given for the life of each patriarch; a definite time for the entrance into Egypt, and definite times for

certain other events. Therefore, to the extent that we can calculate the time B. C. of the entrance into Egypt, we can calculate the time of the Deluge, of the birth of Abraham, and of the creation of Adam.

For example, Adam was said to have been 130 years old at the birth of Seth, and Seth 105 years old at the birth of Enos. This system of combining genealogy and chronology is continued without a break down to the birth of Terah, and, for that matter, to Jacob. The question is, whether we are to take that chronology as valid or not. If we do, all this fashion of assigning dates in ancient history of 3,000 and 4,000 B. C. should be stopped.

The question should be taken up from two angles: first, what the Bible actually teaches about the subject; and second, what history teaches. These ought to be in harmony.

True Genealogies or Skeleton Genealogies

The first important point (it has been raised in private correspondence against my position by two different Fundamentalist scholars, so that it ought to be considered an important point) is, that these Genesis genealogies were most likely skeleton genealogies, like the genealogy of our Lord in the first chapter of Matthew.

If one will look at that genealogy, one will see that several great gaps occur in the record between David and Jechoniah. Clearly, there are also great gaps between David and Abraham, for fourteen generations are far too few to cover the time between these two men. The question, then, arises whether the Genesis genealogies are also skeleton genealogies. I assert that they are not, but that they are definite genealogies, with a time value attached.

For example, Seth certainly was the son of Adam, and Enos the son of Seth, and so on down to the time of Noah. When the age of the father is given at the time of the birth of the son, a certain definite son whose name is given is meant. Nothing like that would be mentioned if, say, Enoch was only a great-grandson of Jared and Methusaleh a grandson several degrees removed from Enoch and not actually his son.

So, after the Deluge, a definite age is given along the line of Shem for the father at the time of the birth of the son that is named, and reason tells us that such a thing would not be done if these were only skeleton genealogies with great gaps, generations apart, between Arphaxad, Salah, Eber, Peleg and the others. Certainly no time value would be given if these were skeleton genealogies. The time value would be absent altogether, and we know from other references that the Hebrews kept a definite chronology. Special mention is made of the age of Abraham at the birth of Isaac, and of Isaac at the birth of his sons. So also a record is kept of the time of the sojourn in Egypt, and of the time between the Exodus and the building of the temple, and so on. These combined genealogies and chronologies certainly are meant to be definite. If we believe Genesis, we must accept them as such.

The Hebrew versus the Septuagint

But now comes another very important question, which is, whether we should accept the Hebrew text and dates, which are the ones given in our English Bible, or the Septuagint figures, those of the Greek translation; for there is a great difference between them. If we accept the Hebrew, something like Ussher's chronology has to be held, but if we accept the Septuagint the date of the Deluge is pushed back several hundred years.

A difference of opinion exists among Christian scholars on this subject, some adopting one set of figures, some the other. In my judgment there is one very clear reason for accepting the Hebrew figures, which are those given in the English Bible. The difference between the two (for post-Deluge dates) is that in the Greek version the age of the father is usually just a hundred years greater at the birth of the son than in the Hebrew version.

For instance, starting with Arphaxad, the son of Shem, the age of the parent at the time of the birth of the son down to the time of Nahor runs 35 years, 30 years, 34 years, 30 years, 32 years, 30 years.

This makes the birth of the son occur while the father was in the fullest vigor of young manhood, a very reasonable and acceptable set of dates.

The Septuagint, on the other hand, would make the age exactly 100 years more in each case, so the ages would be 135 years, 130 years, and so on.

Now, considering the ages lived then, and the vigor inherited from ancestors created in the image of God and marred as yet but little by sin and disease, these ages of 130 years or so are not unreasonable. But it is very unreasonable to suppose that in all these generations the age of the father would be almost exactly 130 years. It was not so before the Deluge. Then the ages of the father at the time of birth of the son ran from 65 years to more than 200 years. In view of that fact, it

would be an amazing coincidence if, after the Deluge from Arphaxad to the birth of Nahor, the ages were right close to 130 years. The thing looks unreasonable, while the ages stated in the Hebrew text seem to be reasonable. The logical conclusion is that, in the transcription from Hebrew to Greek in the making of the Septuagint, the mark for 100 years was inadvertently added. The argument is advanced that the Septuagint was correct, but that the Hebrew was deliberately altered to cause confusion about the birth of Christ. For obvious reasons little credit can be given to this statement.

Indirect Evidence

The extremely important question now arises as to whether, according to this Hebrew chronology, time enough existed between the Deluge and the time of Abraham for the nations to start and for Hamurabi (Amraphel) and Chedorlaomer and others to be kings and to develop conquering armies. That, I think, is not hard to answer from internal evidence in Genesis.

Several hundred years passed after the Deluge before Abraham entered Canaan. The confusion of tongues had taken place in the time of Pelog, five generations earlier, and considering the vigor and longevity of men immediately after the Deluge, ample time was given for a great increase in population and the development of distinct nations.

Closely entwined with this problem is the question as to the number of inhabitants of Canaan and the other countries at the time of the patriarchs. My argument about this is that, if the nations were many hundreds of years old at that time, Canaan would have been too crowded for Abraham, Isaac and Jacob; but its scanty population shows that the race was still young. This is indicated very strongly.

Abraham and Lot enter Canaan. Their flocks before long crowd upon one another; but nowhere in the account is there any intimation that there was crowding from the people of the land; which would certainly occur if the land was old and well peopled. Not until Isaac was well along in years was there crowding from the people of the land, and then it was by the Philistines and not the Canaanites proper. None of the experiences of Abraham, in fact, indicate anything than that there was a very sparse population in Canaan in his time. The foreign kings, for example, could hardly have attacked Sodom and Gomorrah if the rest of Canaan was well peopled; and if there were other cities and the kings were powerful enough, they would have extended their conquests. As it was, they turned back after conquering Sodom, and an army of 300 men was enough to rout their forces. The war certainly was conducted with comparatively few men, all of which indicates a sparse population and only a few generations after the Deluge. This proves the reasonableness of the Genesis chronology.

Again, an examination of the experiences of the patriarchs in Canaan indicates that the population was larger in the time of Isaac and still larger in the time of Jacob. Even then it must still have been small if the sons of Jacob could destroy a settlement and if Jacob could take property from the Amorites with his sword and his bow (Gen. 48:22).

Consider now, in contrast with this condition, the condition of Canaan as viewed by the spies sent out by Moses 400 odd years after the death of Jacob. They found the land filled with inhabitants and with cities walled high, so that with an army of half a million men they feared to attempt its conquest. This difference developed in 400 years (by some chronologists very much less). Still, if the Canaanites had already been peopling the land for hundreds of years before Abraham, the land would have been as fully populated and built up by the time of Abraham as in the time of Joshua. That is obvious.

The only possible conclusion is that the earth was new and the race was new at the time of Abraham and that Genesis chronology is correct. All statements, therefore, about kings reigning in Egypt, Babylon, and elsewhere three thousand and four thousand years before Christ, is all wrong, unscriptural, and altogether discreditable to Christian scholarship.

There is other evidence along this line. The experiences of Abraham and even Joseph in Egypt suggest a small population somewhat informal in organization; as do the experiences of Abraham and Isaac in Philistia. This indirect testimony of conditions is recognized by lawyers as being the strongest kind of evidence.

The Duration of the Bondage in Egypt

As has been indicated, the date of the Exodus can be calculated fairly well, but in calculating earlier dates, that is, Genesis chronology, the question arises whether the 400 years' bondage or 430 years' sojourn is to be calculated from the entrance of Abraham into

Canaan, or from the time that Jacob went down into Egypt with his sons. For reasons that seem good in many ways most chronologists seem to believe that the time should be figured from Abraham, but I am inclined to believe that it should be figured from Jacob's entrance into Egypt.

Exodus 1:40 (R. V.) says: "Now the sojourning of the children of Israel which they sojourned in Egypt, was 430 years." Except by altering this statement beyond all reason, those 430 years could hardly have begun before there was any Israel, to say nothing of "the children of Israel." But all is perfectly simple and natural if the time starts when Jacob and his children entered Egypt from their home-land of Canaan.

So also in Genesis 15:13 it is said that the seed of Abraham should dwell in a strange land, and they (the people of the land) should afflict them 400 years. Granting that the affliction started 30 years after the entrance into Egypt and that conditions had become normal after the famine period when Joseph governed, the period works out nicely; but the statement would hardly be true if the 400-year period extended over the life and times of Isaac and Jacob, who were free men princes. The 430 years may have begun in the time of Abraham, or they may have begun when Jacob entered Egypt, as I am inclined to believe, but my reason for discussing the problem here is the way it affects the chronology of Genesis. If the sojourn in Egypt was about 230 years rather than 430 years, the dates of Genesis are 200 years or so nearer us than otherwise, and I am inclined to take the longer period. The very admirable book, *The Chronology of the Bible,* by Philip Mauro' advocates the shorter chronology and brings the time of the Deluge to 2390 B.C. By the longer chronology, which I favor, the date would be more like 2600 B.C. in round numbers.

There is one other minor feature which the chronologists generally agree upon, but general readers are likely to overlook, and that is the time of the birth of Abraham. On a casual reading of the account, it would seem that he was born when Terah was 70 years of age, though it does not say so explicitly. A more careful reading, however, indicates that he was 75 years old when his father, Terah, died in Haran at the age of 205. This would make the age of Terah at the birth of Abraham 130 years, and push back the time of the Deluge 60 years, giving mankind 60 years more to repopulate the earth at the time of Abraham than they would have had if Abraham had been born when Terah was 70 years old.

Chronology of Other Nations

The importance of this problem becomes evident largely through the harmony, or lack of harmony, that develop between Bible dates and the chronology of ancient nations generally. If Bible dates correspond with other dates, well and good. If they do not, some people are going to condemn the Bible in the name of scholarship. For instance, if Egyptian history runs back to four and five thousand years before Christ, and if kings of Assyria and emperors of China ruled 3,800 B.C. and other such times, the credibility of Genesis and of the rest of the Bible is seriously involved. In fact, it is often attacked on just that basis.

Now, I have neither the time nor the scholarship (in that line) to discuss that problem with any degree of authority. However, partly through my interest in ancient history and related matters, and partly for the purpose of investigating this special subject, I have gone through a number of ancient histories to find what was the general position of modern historians on the chronology of ancient nations. I find that invariably they are shortening the periods of the most ancient histories by hundreds and thousands of years, and that no history of any ancient nation becomes at all definite until a period which is in excellent harmony with Bible chronology. That is to say no historian can assert with any authority whatever that the history of Egypt, or Assyria, or China, or any other country, goes back so far that it discredits Genesis.

There is, in addition, one date fairly well authenticated, which seems to have been overlooked by Bible chronologists and which is of extreme importance in harmonizing general history and Bible chronology. I first discovered it in Lodge's *History of Nations,* and later found it cited in other authorities.

This is called the first definite date in Chinese history. The time, 2,300 B.C. (approximate date I suppose); the place, south of the Caspian Sea. Furthermore, early Chinese civilization had a Sumerian origin; their language a Sumerian origin; and an early emperor was identical with an early Sumerian king. And the Sumerians were the descendants of Gomer, the oldest son of Japhet, and so the ranking grandson of Noah, and the earliest inhabitants of Shinar! Nearly all the

nations in fact trace back to Sumeria in traditions or language.

Therefore the great Mongolian race goes back to the time and the place which Genesis assigns for the birthplace of the races. This is as strong corroboration of the Genesis account and Genesis chronology as can well be found.

I will say one thing more about this matter, particularly as it relates to the possibility of pushing the Deluge back several hundred years earlier.

The races must have originated very early in human history; they must have divided from one another when men were very few and before the descendants of Noah had intermarried to any great extent. The basis for this statement is in biology. This is not the place to discuss the subject in detail. It is enough to say that men would not be black, brown, yellow and ruddy if mankind had stayed in one group for many generations and had intermarried, as they would have done. The division of mankind into races must have occured very early, certainly in the days of Peleg (Gen. 10:25). If we take, for example, 2,500 B.C. as the date of the Deluge, then 2,300 B.C. as the first definite date in Chinese history at a place south of the Caspian Sea, is as nearly perfect as any date could be to harmonize with Genesis.

And so the conclusion of it all must be that Genesis is true history and true chronology. Many years ago scholars thought that they should push back the dates in Genesis as far as they could, but as learning has advanced they have been proved wrong and Genesis right, until now it is seen that the best and the safest thing to do is to take the Scriptures simply and naturally. The one who does that will find himself nearest right.

Seven Canons Which Higher Criticism Must Ultimately Face

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

III

No hypothesis can claim to be pertinent, if it can be shown that such a supposition is not necessary as a means of accounting for the facts.

THIS canon has really been met in the preceding article; for no theory can be regarded as pertinent, not to say necessary, if it merely complicates things and makes matters worse instead of elucidating the original problem. Not only is there no need of the critical theory to account for the facts that are now known, but it is actually a matter of comment that the theory itself requires a well-developed credulity as a condition precedent, if it is to be accepted.

"Boundless credulity" and "not the slightest understanding of human nature" are two indictments that Mr. Wiener, who is a prominent English barrister as well as a Hebrew, brings against the higher ritics as conspicuous characteristics. "Consequently they will believe anything except that there is a deal of human nature in man." No writer on the subject knows it more intimately than he does; for he is an authority on ancient law as well as a man thoroughly familiar with the Hebrew tongue. He cannot be lightly put aside, even if the critics have complacently assumed that such a thing is possible.

They seem to be a curious combination of erudition and childlike naivete; for they will accept things without hesitation that other men, business men in particular, would not for an instant consider as credible. Experience in the life-insurance business opened my own eyes to the myopia of scholars in such matters, and if I could have my way, no man would be allowed to enter the ministry until he had had some similar experience. He should know men.

An Irishman once remarked in my hearing: "Tell that to a Dutchman: a Paddy wouldn't believe a dom word of it." That attitude has become a necessity in these days when theories are put forward for acceptance without much regard to the ultimate truth. If they are accepted, the rest does not count.

Not having a one-track mind myself, I have never been satisfied to follow such a mind without inserting interrogation points at each and every doubtful turn. The premises presented are often too narrow, the middle term is seldom distributed, and the conclusion is what logicians call a "non-thought." It is indeed an unreal thought in a vital sense, since it cannot be true.

It is what men call a *non sequitur,* a thing that does not follow.

If my intellectual gullet is so rebellious that it refuses to swallow the diet prescribed by such doctors, or else develops such a serious stricture that the pabulum offered refuses to stay down, whose fault is it? If, like the Irishman's raw oyster, it comes up again repeatedly, and I cannot manage to retain it, am I wholly to blame? Oysters were forbidden food to ancient Jews.

Is the "linguistic argument" presented to me? Then what about Charles L. Dodgson and his other self, Lewis Carroll? Was Rupprecht wrong when he said, "According to the critical rules I must deny the second part of Faust to the author of the first part"? Are rules of that sort worth anything?

In the *Bibliotheca Sacra* (Oct., 1899, pp. 647 f.), he is quoted as saying:—

> The prejudgment, the fundamental axiom, which lies at the foundation of all the procedures of the negative criticism of earlier and later times is the denial of the miraculous, the supernatural. Everything is made subservient to this axiom. Hence the maltreatment of the sources, maltreatment in the strictest sense, such as is not heard of in the case of any secular author. Hence that Jesuitic dealing with history, so sharply to be condemned. Thus it has been from Vatke and De Wette to Reuss and Wellhausen. Such a procedure is the grave of true science.

He does not object to criticism as such; for he quotes Roscher (*ibid.,* pp. 648 f.), with apparent approval, when he says that

> modern science is right in applying the same fundamental tests to the biblical books as to secular writings. But it should actually do so, and judge these books, though not more favorably, yet not more unfavorably than other books. But the school which today calls itself preeminently the critical one has done wholly otherwise. It follows fundamental principles which, if applied in profane literature, would arouse general remonstrance.

His own position is shown by his acceptance of the view of Ranke, whom he quotes (*ib.,* p. 649), as saying:—

> The standpoint of criticism for me is that of one who takes the Scripture in hand, earnestly seeking the truth, and neither in the interest of belief or unbelief endeavors to ascertain whether these doings of God have actually taken place, whether they have the same confirmation as the events of the world's history.

That these men have been so little heard of may be accounted for by the fact that the Kaiser controlled appointments and strongly favored the higher critics. Moreover, their ordination vows made such men his agents. His ambition was boundless, and he imagined that he and Gott were partners.

One other thing should be said of Rupprecht; for he boldly declared his position in the face of the Kaiser's known leanings, when he said (*ib.,* p. 642):—

> With arbitrary, individual changes of the original and all conjectural procedures I have of set purpose nothing to do. Such a process, in which De Wette, Vatke, and Wellhausen and their followers have taken pleasure, does not deserve the name of historical investigation, and may be left to the destiny which certainly awaits it as soon as German conscientousness and thoroughness recover themselves from the frenzy of the hour.

That prophecy now seems on the verge of fulfillment. The reaction has set in, and it will grow in strength with the coming years.

But there is more to be said of Rupprecht. He makes the geographical aspects of the Pentateuch point to the time of Moses and says that the lack of systematic arrangement of the laws denotes contemporaneousness with him. The details of the narrative, he thinks, especially in Exodus, indicates records made approximately at the time of the events themselves. The style and language of the laws point, he affirms, to the desert before the conquest, as the time and place of composition. Other laws, he observes, made by kings, bear their names, while the laws of Moses were always handed down as such.

He sustains these contentions by concrete examples; but he goes much further than that by tracing the evidence backward from the days of Ezra to those of Joshua and showing that the Pentateuch, as we now have it, is a necessity to account for the facts and conditions recorded.

Within a few years, Rev. John L. Campbell, D.D., knowing nothing whatever of this work by Rupprecht, did something similar; for he traced the influence of the Pentateuch backward from Malachi through Joshua. Depending upon the Hebrew text, of which he had been a close student for many long years, he found in the sixteen prophets alone more than 1600 places in which either exact quotations from the Pentateuch were used or its influence could be plainly traced in some clear reminiscence.

Beginning with the post-exilic prophets, he found more than thirty such passages in Malachi, over fifty in Zechariah, and at least twelve in Haggai. Taking next the three exilic prophets, he discovered over three hundred and thirty of these passages in Ezekiel, more than thirty in Daniel, and over three hundred and ten in Jeremiah. Speciments were given in each instance; but lack of space forbade a full report.

He next turned to the ten pre-exilic prophets

and found over twenty of these references in Habakkuk, some twenty-five in Zephaniah, eight in Nahum, over sixty in Micah, more than five hundred in Isaiah, over eighty in Amos, more than one hundred and twenty in Hosea, a few in the twenty-one verses of Obadiah, about forty in Joel, and ten in Jonah. As before he cited specimens in each instance. Thus, the fifth verse of Obadiah has Deuteronomy 24:21 as its background. He mentions two others for that brief book.

Going next to the Psalms, he cites Dr. Howard Osgood as enumerating two hundred and fourteen direct quotations from the Pentateuch, and he calls attention to the fact that "The psalms are colored with the imagery of the Law of Moses." Such findings are a bit hard on the theory that Deuteronomy was "the book of the law" found in the days of Josiah, and that the Pentateuch, as we now have it, was written in the time of Ezra, or near 444 B.C,. which would make it at least a thousand years later than Moses.

In the historical books, he found fewer examples; but he cited various things that must presuppose the Pentateuch to make them intelligible, since they are either prescribed there or explained in detail. In Judges, we have a record of "seven relapses, seven oppressions, seven repentances, seven deliverances, and seven restorations," all due to the fact that they would not "harken unto the commandments of Jehovah, which He commanded their fathers by Moses." Those commandments are in Exodus, Leviticus, Numbers, and Deuteronomy. That puts the Pentateuch earlier than the judges.

To Joshua he gives especial attention, because Joshua carries the matter back to Moses' own day. The citations are effective and convincing, and he did an admirable piece of work when he wrote his *The Bible under Fire* (published by Harpers) to meet the need expressed to him by a lady at a dinner party in Chicago. He saw the need so clearly that he undertook the work and produced this book.

His many references should be examined with care; for they are extremely suggestive as well as helpful, and they cover the ground effectively. In much of the later history there is no occasion to refer to the Pentateuch; but every mention of priests or Levites or sacrifices or the Law must go back to it for an explanation of the meaning of the thing itself. Elsewhere, an abundance of material appears; for direct quotations or plain reminiscences were encountered on every side.

Even the book of Ruth was no exception. It had its own bits of evidence. How these fossil remains could get into the early books of the Old Testament if the Pentateuch was a late forgery, he showed to be an insurmountable difficulty in the critical position and pertinently asked what the explanation could be. The Pentateuch simply had to be not only in existence but even in Joshua's time familiarly known to account for the conditions he found.

That fact effectually disposes of the pertinency of the critical theory as a necessity in explaining the Pentateuchal difficulties. They are there; but no redactor was responsible for them. The exigencies of transmission plus the powerful conservatism of the ancient Jews, or rather Israelites, will account for most of them, and the rest are only the natural result of human limitations in the matter of attempted rectification of imperfections.

Dr. Campbell had no doubt whatever about the Mosaic authorship of the Pentateuch; for he found just what Rupprecht did and that settled the matter for him. He could see no reason for any other conclusion.

Curiously enough, as John Urquhart makes clear in his *New Biblical Guide* (Vol. 1, pp. 46 ff.). Eichhorn himself held similar views. He stoutly affirmed that Moses was the author of the Pentateuch, and he based his belief on similar evidence. He scouted the idea that Ezra was the author, because that involved the supposition that Ezra wrote all the other books in which the Law is referred to, and it is evident, he declares, that no one man was capable of performing any such task.

He notes further that the references to the Law in the other books prove that the Law must have antedated them by a considerable period. That is the contention of Dr. Campbell likewise, and his conclusion was reached independently. Three careful scholars—Eichhorn may be so regarded—on the basis of the internal evidence, thus decided that Moses must have been the author of the Pentateuch as it has come down to us, and tradition supports that view.

As Rupprecht's work shows enormous research and great erudition, he can hardly be ruled out of the ranks of scholars; but if he is not so treated, the contention that all reputable scholars, especially "responsible scholars," accept the critical theory, is of necessity false.

It is not true, in fact, and it never has been true. Indeed, among some theologians the critics are likened to the farmer's frogs. He engaged a freight car to take them to market, drained his pond, got the frogs, and then can-

celed the order. He got six dozen. But—they had made so much noise that he expected to get a carload! The application of the story is plain.

When men stop to weigh the theory and test it, they inevitably begin to doubt. It contains too many words like "probably." They do not furnish a stable foundation for convincing argument, and the probabilities may all be of an opposite sort. A printed page, put out with confidence and assurance, is not often subjected to the critical analysis with which spoken words are judged, and that may account for the success of the colossal bluff involved.

Another potent factor in the result was the fact that the sponsors of the theory were German scholars. If the same identical books—identical in content, though not in language—had been put out in America over American names, the chances are that they would have fallen flat. "Made in Germany" was then a trademark that counted heavily in favor of anything, especially anything scholastic; for German universities had acquired a great reputation. Recognition of this feature of the problem cannot fail to weaken the position of the theory in the mind of any candid person. It has no abiding substance.

It is not, in any respect, better than the theory which tradition furnishes, which textual criticism sustains, which Mr. Wiener and other men like Melvin G. Kyle so cogently defend, and which has been accepted without question down through the ages until modern times. The third canon, therefore, cannot be faced by it, if it is to escape unscatched.

Moreover, three other theories have been offered—one by Rupprecht, one by Henry Hayman, and one by Wiener himself—to account for present conditions in the Pentateuch, and any one of them is better than the critical theory, although that theory has been extensively accepted by men who were eager to accept almost anything that came out of Germany, if it had the backing of the "higher-ups." That explains the situation pretty thoroughly.

What those theories were need not be explained in detail; for they all conceded the genuine authorship of Moses and merely sought to find in the details of the original form and the transmission of that form features that would result in producing the present difficulties. Accidental or intentional displacement of parts in recording the Pentateuch was one element. Various copies of the original manuscripts was another. Glosses were a third. All of them may have had some part to play in the ultimate outcome. Another element has also been suggested—the supposition that the first writing of the Pentateuch was on cuneiform clay tablets. Confusion of arrangement in them would be easy.

The difficulty aimed at in this instance is the apparent irregularity in the sequence of events. It must not be taken too seriously, however, since Hebrews think topically rather than chronologically as Aryans are in the habit of doing. Allowance must be made for such facts.

In the writing of numbers, which have been utilized by the critics with great skill to sustain their contentions, another element appears—the ease with which 10 can become 100, etc., the result being, in each instance, ten times the original. Discrepancies there involve this contingency, and manuscript authority sometimes justifies the belief in such multiplications. Furthermore, a closer examination destroys any possible comfort the critics may have obtained from the number difficulty, since it does not point to any difference of documents. The confusion is common to the supposed "sources."

One other thing needs to be remembered. Young scholars are always on the lookout in Germany for material to exploit in the effort to make a reputation for themselves, and it is not likely that Eichhorn was any exception to the rule. Astruc's suggestion must have looked promising to him, and the rest followed naturally. Others saw further possibilities in the matter, and the literary snowball grew apace. Eichhorn was not convinced of the reliability of those who would destroy the Pentateuch and therefore defended Moses.

An element of genuine hostility to the Bible itself was involved in the struggle. If it could be shown that the Bible was just like any other book, its importance and its authority would be at an end, and the remarkable testimony of Heinrich Heine cannot be overlooked in this connection. Writing about ninety years ago, or somewhere near 1840, he said:—

> Christianity—and this is its highest merit—has in some degree softened, but it could not destroy, that brutal German joy of battle. When once the taming talisman, the Cross, breaks in two, the savagery of the old fighters, the senseless Berserker fury of which the northern poets sing and say so much will gush up anew. That talisman is decayed, and the day will come when it will piteously collapse. Then the old stone gods will arise from the silent ruins, and will rub the dust of a thousand years from their eyes. Thor, with his giant's hammer, will at last spring up and shatter to bits the Gothic cathedrals. (Sladen's *The Real Truth about Germany.*)

That Heine was justified in his prophecy, thus quoted at the beginning of a war book, is

made clear by the testimony of Professor Rudolph Euchen, who, in 1911, in a book that is entitled *Can We Still Be Christians?* in its English dress (1914), made this startling statement, "In our great cities—in Germany at least —every attack or even aspersion on Christianity meets with rapturous applause." He adds below that "Christianity itself is called in question." He says these things at the very beginning of his book, almost by way of introduction, and they have a meaning.

Higher criticism had made people believe that the Bible was just like any other book, and that had taken away its authority and opened the door wide to a notion that the German people were the chosen race and could supersede the Jews as leaders in religion, as well as keep up their role of world leaders in other things. It was almost as deadly as the atheism of Lenin. Knowing this, one can hardly wonder at the blasphemous saying of some of the leaders.

The rush of our modern life keeps men from thinking, and they accept much on the basis of its source. A man's position lends him an authority that he may not deserve, and men hasten to accept his dicta without stopping to consider the nature of them. They forget that "The lame take the prey." They do in a real sense; but there are genuine workers somewhere always who keep the work of the world in motion and accomplish things.

They may be like the small boy who, on a steamer in Boston harbor, once corrected the great Agassiz when he made a slip. Every one present frowned on the boy; but he ultimately proved his point. He was right even as the other boy was, who disregarded all the conventions and drew a trotting horse as he saw him. Ridicule was his portion till the camera justified him fully.

Men do not realize what an extensive part bluffing has to play in our modern life. Thinkers see it and deplore the fact; but the great mass of people, even the educated, fail to grasp the significance of what is happening and are thus easily exploited by designing men. They build up a reputation by bluffing and maintaining a "poker face" before other people. It is nothing new.

An experience in my student life at Johns Hopkins may be helpful in this connection. An account of it was given in the first article that I ever wrote on the subject, and it may be in order to quote it here without any change, as it was accurate almost to a word.

The thing happened at a regular session of the Greek seminary in Baltimore. We knew that something unusual was coming; for there was a grim smile on the professor's face when he entered the room. His wit was subtle to the last degree, and he always spoke with authority if he had convictions on any subject. This, in substance, is what he said:—

> I am going to take you into the *sanctum sanctorum* this morning, young gentlemen, and teach you how to make a reputation. "There are tricks in all trades"—but ours. Ours is all tricks. First, you are to get a plausible theory. Then work it up and publish. When you come to a point that is generally believed but that no one can possibly prove, say, "Every schoolboy knows." When you reach one that you think is so, but you know that you cannot prove, say, "It is incontrovertible that." You will soon have a call with a large salary, and it will take some other man, or men, twenty years or more to work the thing out and get at the truth. Meanwhile, you will have had your fine place and will have enjoyed a great reputation. When the other man at last appears, people will say: "Who is this little upstart? What does he know about it anyway? Doesn't the great Professor So-and-so say such and such things?' By the time he succeeds in getting recognition, you will be dead and won't care what happens; but,—

He stopped speaking and looked us all over. There was an ominous sound in that "but." It produced a silence that could be felt. Presently, with a solemnity never to be forgotten, he went on:—

> young men, if you want to do anything worth while, anything that will last, *don't you work that way.*

It made me feel that it was better to work in obscurity and then leave one bit of work well done than to produce a small library of books that would be dumped into the rubbish heap when once their pretensions were appreciated. Recognition after death is better oftentimes than recognition during one's lifetime. The latter may be ephemeral. The former is apt to last.

The years have brought nothing to alter that conclusion. Moreover, there was that other Hopkins professor who forbade me to read any German controversial articles on the ground that my judgment was immature and that *those men were not seeking for the truth.* Such articles, he said, were designed to uphold the teachings of a school, right or wrong, but to destroy those of the opposing school, right or wrong. The truth as such did not count; but their own theory did count. That was the all-important thing.

It was expert testimony—he was just back from his old home in Vienna and the German universities—and he knew his ground. It staggered me; but he incidentally confirmed the

very opinion I had formed of the article I went to him to enquire about, and he was unquestionably honest himself.

These two experiences have influenced my whole life. The words, "assured results," mean nothing to me without proof that will stand the test of a trial in a court of justice. Higher criticism could never do that. In fact, Mr. Wiener actually tried to provoke some English theologian into suing him for libel in order to get the case into court. Once there, he declared, he would so completely discredit it that it would never again make any such pretentious claims as it had been making. No one took up his challenge.

One other bit of advice was given us several times in the Greek seminary: "Pin your faith to nobody, least of all to yourself, verify everything." Obedience to that behest for forty years has been enough to convince me that it was worth all the struggle involved in my university course. If more scholars would do that, there would be much less shallow work done, and more men would see how little claim the critical theory has as to being better than others, to say nothing of being the best and one that is necessary. It is not even pertinent. But—it is a "beautiful theory." Beautiful or not, is it true?

Jesus Christ and the Modern Jew

By C. H. Buchanan, D.D., Richmond, Kentucky

RABBI TRATTNER, of Los Angeles, Cal., in a recent issue of Scribner's *Magazine,* gives us an account of the modern Jew's attitude towards the Lord Jesus Christ. Says he: "The intelligent Jew enjoys the Jesus of the Synoptics." Thus the age-long silence is broken, "and the Jew can actually talk and write about Jesus with an unrestrained freedom." For well nigh two thousand years the name of Jesus was not allowed to be mentioned in the synagogues, but at last that ban is lifted, and the Jew is beginning to see Jesus in a new light.

There are at least two reasons for this religious freedom of speech. The first is the present scientific frame of mind; the other is the study of the real history of the Hebrews and of Christianity.

The first reason recognizes the influence of that scientific urge which is so potent on every hand, which has a passion for knowledge, and will be satisfied with nothing short of the whole truth. This we call the "scientific spirit," because it wants to see to the bottom of things, to learn their nature and to determine their values. In the light of this spirit, one can readily see why the Jew is coming to a better understanding of the character of Jesus. No man, Jew or Gentile, when guided by this spirit, could longer pass by a world-benefitting agency such as Jesus Christ has been. Longer to ignore such a world-force would indicate the worst partisan prejudice, which, if obeyed, would make the attainment of scientific results an impossibility. So the Jew is coming to stand with those Greeks of old who said to Philip: "Sir, we would see Jesus."

The other possible fact leading to a better appreciation of Jesus is a philosophical study of the Jewish history, as contrasted with that of the Christian people, even down to the present age.

The Hebrews present a unique history. They and their Christian kinsmen have the only known living religion which can be traced back to a single individual—Abraham, the Chaldean patriarch. The ancient wisdom and truth of the ages has long been in their possession, which they feel called upon to preserve against any corruption. Yet, with all this in their favor, there came a time when the Hebrew religious thought received a cleavage, one branch of which remained very conservative, while the other, being more progressive, moved out on new lines of religious thought and into new fields of achievement.

All this history centers around the one word "Messiah." For well nigh three thousand years the conservative Jews have been longingly expecting the coming of a Messiah to "redeem Israel," and to lift up their fallen hopes and re-establish their down-trodden nation. But no Messiah has come whom they would receive, and "hope deferred maketh the heart sick." As a Messiahless people, they have been scattered over the earth, a people without a country, and have gone down and down to the borderland of race disintegration, "a proverb and a by-word to all nations."

Over against this, stands the remarkable history of the progressive branch of the Hebrew

race—that branch who accepted Jesus at His coming as their Messiah and Redeemer. This Messiah-led people—their Messiah rejected by the others—have risen above all opposition, and have gone on increasing in numbers and prestige till they have well nigh captured the earth. Today they are shaping the world's social ideals and guiding the world's thought.

Any one who can read the philosophy of history at all must see that such events are not by accident, but must have back of them facts which canot be forever ignored. By "reading between the lines," no doubt the intelligent Jew is coming to find new interest in Jesus, and a new delight in talking and writing about him with unrestrained freedom.

Rabbi Trattner lets us into the mind of the intellectual Jew, and tells us of their breaking away from old barriers in the study of Jesus with an unrestrained religious freedom that is new. Says he:

> Jesus was born a Jew; He lived on the ancestral soil of Palestine, never once setting foot on alien territory; He taught a group of disciples as Jewish as Himself; the language He spoke dripped with Jewish traditions and lore; the children He loved were Jewish children; He fed hungry Jews and healed Jewish bodies. He turned water into wine at a Jewish festival; and when He died He quoted a passage from the Hebrew book of Psalms. Such a Jew.

This paragraph would indicate that the Jews are beginning to feel a race pride in the character of Jesus, the man of Galilee. But, notice, this pride is not in the Christ of the Fourth Gospel, but in the Jesus of the Synoptics. The Jesus there set forth seems to be winning the admiration of the intelligent Jewish readers. Rabbi Trattner seems to think that the *theology of Christ* has kept the Jews and Christians apart all these years. But even he must see that the Jesus of the first three Gospels is the identical Christ set forth in the Fourth Gospel, the only difference being that He is regarded from different standpoints by different writers. The Jesus of the Synoptics was far more than an "ardent Palestinian," more than a healer and feeder of Jewish individuals, more than a wise teacher using Jewish speech. It is indeed a tribute to the scientific spirit of the age that Jesus is being studied, and is winning the admiration of the intelligent Jew.

Stripping Christ of Millinery

Our Rabbi is of opinion that this new knowledge of Jesus comes from the fact that certain so-called Christians are beginning to strip Jesus of "the ecclesiastical millinery in which He has long been paraded before the world." This statement is no fiction. Bishop Francis J. McConnell, in his book, *The Christlike God* (P. 15), has this to say:

> Is not this defying of Jesus more heathen than Christian? Are we not more truly Christian when we cut loose from a heathen propensity and take Jesus for the character He was and the ideal He is?

There was a time when the name of Christ rarely appeared in theology except in an abstract way. There was much said about His equality with the Father, and about His Messiahship, but little about the Man Jesus Christ. This custom was broken by such writers as Baur, Strauss and Renan, who denied the divinity of Christ. Hence some think that the "striping Jesus of his millinery" has caused a fresh study of Him by the intelligent Jews in the light of the best canons of modern thought and biblical criticism.

It can readily be seen that such talk is the merest vapidity of Modernism; but it must be remembered that, while the language which Jesus spoke "dripped with Jewish traditions and lore," it was not His Jewish speech which made Him what He was. Millions of others have spoken the same language and dwelt on the same "ancestral soil," yet there has never been but one Jesus Christ. Some Jews may think it "illogical for a Jew to be divine;" and though for centuries his name has been banned, no other fact than His Sonship with God has given Him His world-wide distinction. While some have stumbled at the theology of Christ, His real character will never be known until all the facts of his nature have gone into the equation. Men do not die as martyrs for belief in a mere man.

Reading False Meaning into the Gospels

Men are wont to read into the Gospels queer meanings which do not belong therein. There are not two Jesus Christs portrayed there. All of them present the identical Jesus Christ as seen by different individuals. Some were written for Hebrew readers, others for Gentile readers. Some critics would make it appear that the Fourth Gospel presents a Divine Christ pitched on a lofty scale about whom some men have a very little to say while they hold that, on the other hand, the Synoptics present a Jesus down on a human level, whom men can understand, love and follow. Yes, we may follow Christ's manhood.

Jews and "modernists" grasp at this straw of comfort as found in a de-flowered and de-

nuded Jesus. But when stripped of its camouflage, so that its true nature may be seen, what is all this but plain old-fashioned *infidelity*—unbelief in the divinity of the Lord Jesus Christ.

The historic infidels have been fluent in praise of the man Jesus. Jean Jaques Rousseau could say rapturous things of Him; so do many of the modernistic agnostics of today. Mr. Ingersall, in one of his lectures, said this: "Let me say once for all, that for the man Jesus I have the highest respect . . . To that great and serene man I pay my respects with my tears. This is for the man. For the theological creation I have a very different feeling." By this "theological creation" he meant the theology which makes Jesus divine? Yet, but for that "creation," presenting the real nature of Christ, there would have been no Christianity, with its world-redeeming power and history, and Mr. Ingersoll would never have known of the "serene man" to whom he could pay his respects, and his tears would have been shed on pagan sands. But for that "theological creation" there would never have been a New Testament with its gospel of redemption to save America—whose protection Mr. Ingersoll enjoyed, but did his best, by his scoffing infidel lectures, to break down and destroy.

The Skeptic's Stumbling-block

The stumbling-block of all skeptics lies in the fact that the church presents a Christ with the distinction which He claimed for Himself, and which all subsequent centuries have claimed for Him, namely, that He was *the Son of God,* who died for the sins of the world, was buried and rose again, and is today adored as our reigning Lord. Rabbi Trattner thinks that "the divinity of Christ, his deityship, always strikes the Jew as illogical." So, too, it has struck the infidels down through the ages; so it struck the Deists of the eighteenth century: so it struck George Romanes in his skeptical days, from which he happily escaped. So it strikes the Unitarians, who for centuries have been preparing the way for the agnostic modernism which troubles our later times.

Our Rabbi is glib in his use of the Modernist's shibboleth, such as "mediæval theology and ancient creeds." Why should the Rabbi want the church to "turn her back on the whole *abracadabra* (meaningless mystery) of mediæval theology"? Does he not know that Christianity ante-dates all these things; that Christ the divine man, was the fountain-head of them all; that they came out of Christianity, and not Christianity out of creeds and theology? The creeds and theology are to be judged by Him and not He by them.

When Christ is stripped of his "eccelsiastic millinery"—that is, His divinity—there is nothing to fascinate the souls of men, nothing to approach, love and follow. Without His divinity, His Sonship with God, there would have been no crucifixion, no resurrection, no Pentecost to start the world-wide evangelism. Without His Sonship with God what better His name than that of Nicodemus, Ximenes, Emerson or Brigham Young? What better Christianity than the Benevolent Order of Elks or a Hebrew Society? While such names perish, the name of Christ grows more and more renowned and beloved. Such facts will not subside; they thrust themselves upon the attention of men. If the modern Jew, interested in the study of Jesus, can see no further than an "ardent Palestinian," a mere benevolent Jew in the days of Pontius Pilate, he might as well take down his periscope; for he will never find the real Jesus Christ. What Hebrew individual man has, by human wisdom alone, ever gained and held through the centuries a world-wide audience? Who, though he may have possessed abundance of wisdom and wealth, has ever been worthy of such distinction?

It is preposterous to think of knowing the real Christ while continuing to libel the Lord and the entire New Testament by denying that which alone made Him the Christ of God—perpetuating the "sin against the Holy Spirit" by closing one's eyes to all evidence and attributing the work of the divine agency to a mere finite man. The entire kingdom of heaven is founded upon the deityship of Christ. One cannot make Him a religious life-model without His divinity. He declared of Himself, "I and my Father are one," so that to make Him an ideal hero would be to glorify only a deceiver, if He be not divine. Rudolph Eucken was correct when he said: "If Christ be not God, not the Second Person in the Holy Trinity, then He was only a man, and as such we may honor Him as a hero or martyr, but we cannot bind ourselves to Him forever, or make Him the center of our religion."

The Mystery not Relieved

Denying the divinity of our Lord by no means removes the mystery of his miraculous life. If He was a mere human being, how account for the prophecies concerning His coming or His marvelous birth? How account for

men's estimate of Him during his active ministry, His resurrection and Pentecost? How explain the fact that, "with His pierced hand He lifted the gates of empires off their hinges, turned the streams of thought out of their accustomed channels, and still governs the universe?" Such deeds as these by a normal human being would be the greatest miracle in all history.

All four of the Gospels (Matt. 16:16, Mark 8:29, Luke 9:20, John 6:69) present Him as the Son of God; His whole life was pitched on that high scale, and the entire Testament writers are musical with this triumphant theme. He called himself both the "Son of Man" and the "Son of God," and unprejudiced minds see him both as the Deus-Homo and the Homo-Deus.

Yet about this Divine Man the Jews have maintained a studied silence. So did Voltaire; and so do the anti-Christian modern scientists. Why? Because they do not believe in the deityship of Jesus, and for that reason are old-fashion infidels at heart. One may close his eyes to the light of day, but he hurts no one but himself by groping in the darkness, while others are rejoicing in noonday light and marching on to still better things. Blessed is the man, Jew or Gentile, who can say with the Roman soldier at the Cross: "This was indeed the Son of God!" Denying this fact only involves the skeptic in difficulties from which he can in no wise extricate himself; so he gropes in darkness while others rejoice in the beauty of essential truth.

The Inevitable Conclusion

How can one read the story of Jesus—as our Rabbi says the intelligent Jew is doing—and fail to come face to face with His deityship, since it is the bed-rock of the entire gospel story? Yet our Rabbi thinks that Christian theology is the crux of the difficulty in the uniting of Jews and Christians. Says he: "The Jews understand the Nazarene as a product of Jewish development on Jewish soil; while the churches insist that He is the work of the Holy Ghost. The intelligent Jew enjoys the Jesus of the Synoptics; the churches adore the Christ of the Fourth Gospel. And so the division continues between one brethren of Jesus and His followers."

All this is pathetic enough; but truth must be obeyed at all hazards. Can the church deny the truth and de-flower her Christ to please the fancy of an age-long disbeliever? Who can say what would be the result of such compromise so far as the church herself is concerned? The divinity of our Lord has made the church, and who can tell what would happen to her if she should prove untrue to her Lord? There was a time when the Deists seemed to have won the day; but there have often been seasons of darkness, times of deep degeneracy, from which the church found rescue only by coming back to her divine Lord and making a reconsecration of herself to Him. Our Rabbi seems to think that the "Jews will move towards a progressive appreciation of Jesus in proportion as the church turns her back on the divinity of her Lord, and that, when that day arrives, new levers will be set for the uplift of the universe."

But, our Rabbi is tragically mistaken. By letting herself down to the unbelieving world the church has never raised anything; she loses power to hold herself up. Can she, therefore, afford to lower her doctrines down to the level of an old enemy and compromise with unbelief, even though she may absorb, or be absorbed by, the entire Hebrew tribe?

The Christians and Jews read the same ancient Scriptures and recognize themselves as the children of the same Heavenly Father; why not receive the same Messiah? Some Jews think the doctrine of the divinity of a Jew illogical and impossible. Not so Saint Paul who said: "In Him (Jesus Christ) dwelt all the fullness of the Godhead bodily." Not that all of the Infinite God was in the finite Christ, but all of Christ was in God. What Christ was God is. One cannot dip up the entire ocean, but one can dip up a cupful of sea water and have in the cup all the constituent elements of the boundless ocean. So with Christ. In Him were all the elements of divinity, so that loyalty to Him is fidelity to God. Loving Him is to Love God; and this is not illogical, but reasonable, as thousands have daily experienced.

* * *

Christ Jesus is able to save forever and forever, because He is the same unchangeable Priest; He is able to save—to save unto completeness; not simply to begin it and keep it awhile, but to completeness. Oh, the wrecks in human history of things that men began with noble intent and sustained with high endeavor; but they died, and their work fell through and passed away. Our Saviour "is able to complete the salvation of them that come to God through Him, seeing He ever liveth." (Heb. 7:25).—*Dr. John A. Broaddus.*

What is Man?

By the Reverend Duncan McNeill, Chicago, Illinois

WHAT is Man? This question tested the patience of Job in the dawn of human history (Job 15:14); that defied the power of King David in the noon-day glory of his God-given monarchy (Psalm 8:4); that baffled the brilliant intellect of the Hebrew Apostle in the sunset hour of his amazing life (Heb. 2:6). It is the query of sages and the question of the ages, and before this great riddle of life, propounded by Almighty God, all natural science stands mute. For man is not only a metaphysical entity and a psychological phenomenon, but he is also a biological mystery, and unless we accept the one and only authoritative account of his origin, as it is given to us in the Bible, we must forever remain in utter darkness as to his origin, heredity and destiny.

No man that ever lived, and no living man today has ever been able to tell how man came into this world apart from the Genesis account of his creation by God. The scholars of world-wide reputation and greatest erudition, the scientists of longest and richest experience, the paleontologists, anthropologists, biologists and geologists of highest standing today, as in the past, have all frankly confessed that they know nothing about man's origin, except what they are told in the Bible—that God created him—and they do not know of anyone else, who does know more.

To attempt to go back further than human history or Divine revelation, is to leave the domain of natural science and enter into the realm of unscientific speculation; where mental processes take the place of observations, fancies are substituted for facts: and assumptions become the premises from which conclusions are drawn which may be logical, but at the same time are utterly false. For no conclusion can be true unless the premises are founded upon truth, and established by the objective evidence of well attested facts.

The so-called reconstructions in the field of paleontology are not facts—they are fancies. The materials of which they are constructed have for the most part no real existence. In their making, imagination has been material, tool and workman. All such attempts to reconstruct the past from guesses, assumptions and deductions, cannot possibly result in history—it is merely romance; and genuine science and reason will not receive them as biological truth.

Darwin's theory of evolution is but one more addition to the already extensive stock of unfounded speculations. In his best known work, *The Descent of Man* he uses the phrase, "we may well suppose" eight hundred times! This phrase has no place in natural science, because it is not knowledge gained and verified by exact observation and correct thinking. His philosophy of brute fatalism is anti-Christian. It is a negation of all the principles and promises of Christ and Christianity. His hypothesis of the bestial origin of man may only be found in the doctrines of avowed atheists.

His teaching has destroyed the spiritual and moral convictions of numberless victims, who were not careful or competent to discriminate between hypothesis and fact. Darwin's theory of evolution is an orgy of unfounded speculation parading under a scientific name.

Evolution Discarded by Great Scientists

Evolution is not a science, it is a guess, glorified with the pretentious title of "hypothesis," which is a scientific synonym for "guess." John Stuart Mill declared, that "a hypothesis being a mere supposition, there are no other limits to hypotheses than those of the human imagination." Anyone who imagines that the theory of evolution has been proved to the point of demonstration, has but to read the contentions of the evolutionists themselves. Evolution is utterly destitute of proof.

Some of the greatest scientists in America and Europe, all of whom have tested and discarded the evolutionary hypothesis of man's origin, as unverified and unverifiable, are Virchow, Dana, Faber, Beale, Kelvin, Fleishmann, Dennert, Tyndall, Newton, Morse, Brewster, Műller, Faraday, Romanes, Dawson, Guyot, Hegard, Bateson, LeComte, Aggassiz; and these names do not exhaust the list by any means.

Prof. Virchow, said; "We dare not teach the doctrine of the bestial origin of man as one of the results of scientific research."

Prof. Beale, said; "There is not a shadow of scientific evidence" for evolution.

Dr. Etheridge, said; "Nine-tenths of the talk of evolutionists is sheer nonsense; this

museum (British Museum, London) is full of proofs of the utter falsity of their views."

Sir J. W. Dawson, said; "Evolution is utterly destitute of proof."

Dr. Haeckel, that one-time champion of evolution, said; "The doctrine of evolution, and particularly Darwinsism, is an error and cannot be maintained."

And just recently Dr. Austin H. Clark, biologist, United States National Museum, said; 'There is not the slightest evidence for evolution."

The Only Authoritative Answer

The Bible is the only book in the world with an authoritative and satisfactory account of man's origin. No biologist has ever been able to set forth the foundation principle of heredity, more accurately and concisely, than we find it in the first chapter of Genesis. There we find the principles of heredity boldly and clearly applied to the whole realm of life, plant, animal, human; grass, herb, seed, fish, fowl, flesh, all brought forth: each "after its kind."

These great truths are not expressed in the terms of modern biology, but in language that appeals to the common people of today, with the same force as it appealed to the common people of long, long ago. The lack of technicality in the biological language of the Bible is an excellence rather than a fault, for scientific terminology changes with succeeding generations, but the langugae of the Bible is the same for all time. Not all the learning of the ages has been able to antiquate it, and the past is security and guarantee that not even the hectic speed of modern days shall ever outrun its simplicity and sublimity. It is true that the purpose of the Bible is not to teach us natural science, nevertheless, the first two chapters in Genesis contain the greatest scientific treatise ever written. For in the Biblical account of the creation of man and the differentiation and perfection of sex, there is biology, psychology, and a good basis for sociology.

The Bible, in a much more scientific method than any evolutionist has yet dreamed of, puts the essential question, *"What is Man?"* and immediately gives an answer which is rigidly true to fact. "And God said, let us make man in our image, after our likeness; and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over everything that creepeth upon the earth. So God created man in His own image, in the image of God created He him; male and female created He them. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 1:26, 27, and 2:7).

Evolution Versus Revelation

How refreshing it is to turn from the speculative hypothesis and hypothetical non-entities of men to the simple and authoritative statements of the Word of God. Man's body is formed of the dust of the earth, but his soul is formed by the breath of heaven. When God made man He made a copy of Himself. The noblest work of God, was the creation of man. In the beginning God created the material, the heavens and the earth. Next He endows matter with vegetable life, and forms the grass and the trees. After this comes the animal life, living creatures are brought forth, from the lower to the higher orders. But at the festival of Creation, as at the feast of Cana, the best wine is kept to the last.

Through all the compass of the notes it ran,
The diapason closing full in man.

Man is the masterpiece of God. On man alone there was the impress of the Creator's nature. He only could have fellowship with God; he only could enter into the thought of God, and share the purposes of his great Artificer. The life that God gave to the plants was unconscious; the life He gave to the animals was self-conscious; but the life He gave to man was God-conscious. By a peculiar operation the creation of man and the impartation of life to him, is distinguished from the inferior creatures. The breath of God is the spirit of man. Man shares his body and soul with the lower animals, but only God can share his spirit. The possession of this spirit distinguishes man as the offspring of God, and lets us see the great gulf fixed between him and the brute creation. Man is unique in that he alone is like God (God is a spirit), having a spiritual nature. For the spirit of man has no analogy in the brute creation.

When man came, he came unmistakably "trailing clouds of glory." When he appears on the stage of time we see that he is invested from the first with manifest potencies of mind and spirit, and it is not long until he fills the earth with proofs of his god-like reason, of his having been created in the image and likeness of God. "Then began men to call upon the name of the Lord." The gap between the mentality of man and that of the ape cannot

be bridged by any number of "missing links," for it is infinite.

From the *Outline of Science,* which contains the latest data on the subject of evolution, we quote the following: "The Doctrine of Evolution states the fact that the present is the child of the past and the parent of the future. It comes to this, that the living plants and animals are descended from ancestors on the whole simpler, and these from others likewise simpler, and so on, back and back—till we reach the first living creatures, of which, unfortunately we know nothing." It is a case of evolution versus revelation. The evolutionists ignore the fact that the Lord Jesus Christ set the seal of veracity and authority on the Genesis account, when He said; "But from the beginning of creation God made them male and female" (Mark 10:6).

Evolution denies the Bible, dishonors God, dethrones Christ, degrades man and destroys souls. Then how can a Christian be an Evolutionist? Evolution teaches that man is a higher type of brute with a bundle of characteristics inherited from brute ancestors, and that he has no immortal soul within him. But the theory of evolution has established nothing save its own unreliability. Man is not the progeny of the brute, the freak of nature or the sport of fate. The Bible teaches us that man is a living soul, a priceless soul, a deathless soul, and nothing in evolution can account for the soul of man.

The Compromisers and Come-Outers

By William B. Riley, D.D., Minneapolis, Minnesota

THE divided condition of Christendom, concerning the fundamentals of the faith, is a spectacle that must cause angels to weep and devils to smile. Modernism has been successful, at least in this, that it has split into three factions every great evangelical body in the world; and, taking advantage of the openings thereby effected, it has ensconced itself in places of power. The result is factions, fighting, dismembered churches, depleted treasuries, disbanded mission stations, denominational decline and almost complete evangelical paralysis.

All of this raises three questions:

1. Shall We Compromise?

Shall we consent that the divisions are minor?

There are many who would have us so believe! They insist that in spite of the camps of fundamentalists, modernists, and middle-of-the-roaders, we are all practically one; if not one in faith, at least one in fellowship, and, essentially, one in objective. It must be noted by all intelligent observers that this argument is commonly presented either by modernists or middle-of-the-roaders. It is certainly not the view of the true and intelligent fundamentalist. Wherever he is found, he believes exactly as Professor Machen of Westminster Theological Seminary justly argues, namely, that "despite the liberal use of traditional phraseology, modern liberalism is not only a very different religion from Christianity, but belongs in a totally different class of religions."

They may have in common the name Christianity, and they may, in common, talk about Christ, but Christianity to the modernist means one thing; to the fundamentalist it means another, and the Christ of the modernists is not at all the Christ of the New Testament. A man, therefore, who can consent that the divisions between the two are minor is mentally defective, or linguistically dishonest!

Shall we admit, then, that they are major, but agree to ignore them?

This method is advocated my many. They favor a truce of greater or less length, and they would utilize the time of it for mutual endeavors between modernists and fundamentalists. But such a suggestion is very much like making the same to contending armies; like asking men who are fighting, on different sides of the battle field, to cease firing at one another for a while and come together midway to build a fortification, behind which each may hide, hoping that while the construction is going on, good fellowship will be fostered, and, in the end, fighting will cease and the fortification will rise with ever-increasing rapidity. But it is relevant to ask, Fortifications against what? Fortification, why? If there is nothing to fight about, fortifications are not needed and both armies were better dismissed to leisure or even idleness since an interest in building something that has no occasion cannot long continue. If we are not to fight infidelity in North America, why fight paganism in South

America, fetishism in Africa, heathenism in China, or idolatry in Japan? This is the latest philosophy of modern times—forget Christianity and fuse all faiths! A man who does not believe that Christianity is worthy of defense in the United States is thereby unfitted for the propagation of Christianity in any spot of the earth.

2. Shall We Come Out?

Shall the fundamentalists quit the denominational affiliations of years and create separatist movements, so that instead of the scores of so-called evangelical denominations now existing, we shall have twice as many? Is this the solution? Certain of my brathren in the faith feel that it is so. We give herewith our reasons for not consenting to their solution of the problem.

The Scriptures do not demand such separation.

II Corinthians 6:14-18 is not a passage dealing with the fundamentalist-modernist problem, as the context clearly shows. A friend writing me recently declares that he has just looked again at my exposition of that text in my volume "1 and 2 Corinthians and Galatians," cannot reconcile the sermon with my denominational fellowship, but evidently he didn't read it through. If he had, he would have found that there is not one word said in that sermon on the problem of denominational division.

The chief difficulty with the men who so apply that Corinthian text is that they follow one separation with another so fast that no organized endeavor can be accomplished, and the fruits of their philosophy are chiefly bickerings within the last body formed and hair-splitting with the last man who fails or refuses to speak their shibboleth.

Of certain Brethren (mark the name "Brethren") in England it was said a few years since that they had sixteen different factions, no one of whom would fellowship the other. This is a solution of nothing, but rather an accentuation of fights and factions—elements not fundamental to the Christian faith.

History seems hardly to approve and advise this procedure.

It is a fact that Martin Luther, when forced out of Rome, formulated the faith and framed the movement of Protestantism, and God's approval rested upon it. It is also a fact that when John Wesley undertook to reform Episcopalianism, he produced something partially different and it prospered. But after all these years this is no improvement on Episcopalianism. But it is also true that scores of small men have thought to duplicate Luther or to reincarnate Wesley, and their endeavor has been an ecclesiastical abortion.

Charles Spurgeon was the easy equal of either Luther or Wesley, but when Spurgeon pulled out of the Baptist Union of England, he refused to head a separatist movement, he walked alone! We used to wonder why, but we wonder no more. We have seen too many men try it, not only to fail, but to involve sadly those who followed them; and still further, we have seen such movements uniformly cluttered with contentious spirits who had failed in former fellowships and falsely attributed the same to the fact that they were fundamentalists, when the truth was that their failure had rested on an altogether different basis. There is an essential difference between a sane contention for the faith and an acrimonious spirit that can walk with no one. There are men with whom you must agree to the last jot and tittle: whose deliverances you must accept even to the semi-colons and commas, or else come under their anathemas. Such men make poor material for successful evangelical movements, and they even doom the same when they assume leadership.

Separation, then, is not a universal solvent of serious problems.

Some years ago the church that I serve, had in it an element who thought there ought to be a separation. After the exercise of five years of patience, I decided that they were right and they should go, while the majority of us stayed.

Some two or three years ago it seemed best, in the State of Minnesota, to have a separation between the Baptist State Convention and Carleton College, but since it was the college that had departed from Evangelical faith, and from all evangelical principles, it seemed only right to me that the college, the offender, should be the party expelled, and I gave them all the assistance possible in the procedure.

For several years it has seemed to me that there ought to be a separation in the Northern Baptist Convention, but I can't conceive that the people who made the Convention should deliver over all its effects and its potential influences to interlopers. My judgment is that there ought to be a separation, but the men who hold to the Baptist faith ought to remain, and those who have departed from it ought to

go. To me that would be the proper solution of the denominational problem.

I would apply this to the other denominations that are similarly situated. Fully convinced, as I am, that the overwhelming majority of Baptists are fundamentalists, that the overwhelming majority of Presbyterians are fundamentalists, if there be a division, the ones who are responsible for bringing it about should be the ones to suffer the consequences of the same.

3. Shall We Continue to Contend?

Here, in our judgment, the Word of God is clear.

Jude is accepted as of the sacred canon, and Jude says, "Ye should earnestly contend for the faith which was once delivered unto the saints" (v. 3).

Here history adds its testimony to the book.

When did any man contend earnestly for the faith, and continue his contention long enough, without eventually winning? To imagine that error must triumph over truth is to doubt God's interest, and His promised intervention. To believe that the whole church will become apostate is to ignore the declarations of prophecy. To yield up to men who have, by the most crooked political methods, captured ecclesiastical machines, is like deserting one's house because the robber has entered and laid claim to the same and its furnishings. To refuse to contribute money to foreign mission work because the parasites of liberalism have fastened themselves upon its very bowels, arguing that by withholding all funds you will starve the parasite out, is like the man who desires to kill a tapeworm by eating no more bread or meat and drinking no more milk or water. It should be remembered that healthy bodies are constantly expelling tape worms, head and all, but bodies starved to death in the interest of destroying them would probably perish before the parasite himself was starved.

Some of us can't consent to starving to death the fundamentalist missionaries on the foreign fields who went out in good faith, under Board appointment, with our promise of support, because the parasitic, inclusive policy has been adopted. We are told that as long as we support these, it releases money to support the parasites. To be sure, but we are not responsible for what other people do with their money. If they want to send it to parasites the answer to God is with them, not with us! If we cease to support true missionaries they will be called home and modernists put in their places, and we lose even the stations founded.

Finally, the contenders are not without improving prospects.

Twenty years ago Reginald Campbell was as much in the ascendant, as a modernist, as Harry Emerson Fosdick is today. He rose to a greater zenith of public attention. Now he is enduring the nadir of obscurity because he has returned to the evangelical faith and become a defender of the same against liberalism. It is only recently that Campbell declared, "The enemy that spiritual religion has to reckon with now is not sacerdotalism in any of its forms; it is stark denial of the very foundations of religion as hitherto understood."

Harry Emerson Fosdick has already quit the Baptist denomination and even taken the name from the church that he serves. He will not appear on the Northern Baptist Convention program as a Baptist, but on Wednesday night when the Convention is practically over simply as a speaker, and Harry may yet have a kindred experience with that through which Campbell passed. For, has he not recently said, "I have watched liberal churches grow sophisticated, absorb their religious energies in the theological adjustments, spend their time informing the world how up-to-date they are, becoming intellectually complacent, lose dynamic spiritual power, until they were not worth to the community what it cost to run them. May God save us from any such inglorious anti-climax!"

Give Harry time! He is really a talented man who would have been a mighty preacher of God had not the university and theological professors twisted his intelligence while it was yet in the green state. Sometimes a wind may take out of a tree a bent that was put into it, while yet a twig. We might pray that the breath of the Spirit blow with straightening effect over the intelligence of Fosdick.

But more hopeful still is another fact; modern leadership is not meeting with favor from the people who make up the evangelical denominations. That is why the Methodists of the country have lost 74,000 members in a year. That is why the Southern Baptist Convention is losing $120,000 per annum to its foreign missions. That is why it has called home 100 missionaries and let go, without salary, 600 native workers. That is why the Northern Baptist Convention has drifted down from $12,000,000 to $7,000,000 in ten years or lost half a million a year on an average. William Jennings Bryan was right—the com-

mon, plain, everyday Christian can be trusted and in the course of time he will correct these curses.

Some of us believe that as Deism wrought destruction for half a century and then died, so this wave of infidel Evolution will spend itself and leave its subjects dead on ecclesiastical shores, and when the sea of turmoil has settled again, the great continents of evangelical faith will appear in greater beauty and glory than was ever seen before. If Christ delay, this is certain! If His approach is near at hand, the apostasy will continue, but He Himself will cut the same short and bring in that reign of righteousness for which all true believers not only wait but expectantly watch.

Working at God's Work with the Word

By William H. Richie, Philadelphia, Pennsylvania

FROM the direct words of the Lord Jesus Christ we learn that the "work of God" is getting others to believe in and put their trust in Him whom God hath sent. Getting sinners to repent and put their trust in Christ, so that the Holy Spirit may beget within them the new life of God, without beginning and without ending, is the most glorious kind of fruit-bearing which any Christian can share in accomplishing!

But how shall the sinners believe unless they get the message of redemption? They must hear about the Saviour before they can trust in Him for salvation. Hence the importance of having the Gospel clearly stated presenting the Lord Jesus Christ as the object of one's faith.

This is the point of Peter's testimony in his First Epistle, that even before the Scriptures of the New Testament were all written and acknowledged by the Christian Church, "the Gospel" was like "incorruptible seed." This enduring and permanent message, the "word of God," the "word of the Lord," concerning God's grace in redemption by the Son of God, was used by the Holy Spirit, when "mixed with faith," to beget "new life" within. Recognizing God's holiness and justice, repentant sinners through faith in Christ are given "the right to become children of God." By *trusting* in the Substitute Lamb of God, one's sins are forgiven and the Spirit of God comes into the believer with the gift of "eternal life."

Man's message is changeable and transitory, "but the word of the Lord endureth for ever." This Gospel once true is still true, and this Gospel preached by the Apostles was demonstrated by the Spirit to be the power of God unto salvation." Recorded by His inspiration, it has now in the Holy Scriptures been preserved in many languages, and when brought to the sight of man and "mixed with faith" it has engendered in the human heart regenerating faith in a Living Saviour.

Was it not D. L. Moody who said he never knew of a person being truly converted to Christ, without some influence of the Written Word of God,—heard by the ear, spoken by a witness for Christ, or read with the eyes from the printed page of Scripture or quoted in a Gospel message of some kind? And would not all of us who have seen repentant sinners confess the Saviour and be born from above by the Spirit, acknowledge the same?

Therefore to the Christian who recognizes the Bible to contain the very message of Salvation which must be seen or heard before it can be received, there is a duty to place it before people with all possible effectiveness.

That which affects the mind through "eye-gate," that which is seen, we know is more accurately and permanently retained. We do well to have the Gospel preached; perhaps we do better to see that the Gospel in print is broadcast so that it can be read for more lasting effect. What it may lose in the force of the personality which goes with the spoken word, it may gain through repeated reading and meditation.

Evangelism to be truly effective in this day needs a combination of the two. The writer frequently receives letters from evangelists who report most effective work when they have distributed Pocket Gospels to supplement the preaching of the Gospel. By promoting a Bible-reading or verse-memorizing campaign in connection with evangelistic meetings, the Holy Spirit has worked more effectively. Ear-gate and eye-gate agree and give a double impression which more likely brings conviction of sin and repentance in the heart of the sinner, and realization of the need of the Saviour. Human speech, unless in "the life of the Spiriet" is easily forgotten; but the Scriptures are always of the Spirit.

From West Virginia a Pastor wrote recently to the Scripture Gift of Mission of Philadelphia on the use of their Gospels in connection with some revival meetings as follows: "Quite a number of the recipients were small children. I required they read the book before their parents. It is remarkable how some of the poorest children have become interested in the Scriptures. And a large number of the boys and girls have come forward in our special boys and girls meetings to dedicate themselves to Christ; thereby being able to sign definitely the Decision Blank in the back of the booklet. I feel that this is a good investment for any pastor to place his tithe into when I consider the definite results it has brought."

The evangelist quotes the Word of God to bring conviction; and as one reads the Written Word; the Holy Spirit at times seems to magnify certain verses to stand out on the page with special power and persuasion. Hence the importance of "watering the seed" with prayer so that God's power is released to make the word of life effective. Ultimately in the day of judgment it will bring condemnation, but it is better still for it now to bring *salvation.*

To make a stronger appeal to the unconverted, especially among children, many prefer to use the Scriptures in *attractive form.* A pocket Gospel which has a few colored illustrations of scenes in Bible lands has an unusual appeal. The Scripture Gift Mission of England publishes attractive Gospels and Testaments and Scripture Portions which throughout the world have been most effective for such winning of souls with the Word. (For the Dominion of Canada there is an Auxiliary in Toronto. The American S. G. M. is at 119 S. 4th St., Philadelphia, Pa.) Samples sent upon request. The Gospels cost only two cents each.

One feature of these Gospels and Testaments is "the Way of Life," clearly stating the Plan of Salvation in verses of Scripture, with their references, and also a brief outline called "the A B C of the Gospel," in the front of the book. "A Wayfaring man though a fool" should not err in seeing his need of a Saviour! Then the few Gospel Hymns in the back are often unusual. Doubtless they will recall to those who are older the hymns of childhood days when they had perhaps received some seed, but the thorns of the world had choked it. Most important of all, there is a Decision Form in the back of the book which very definitely challenges each reader with the claims of Christ. The unique value of these Gospels is in the words, "I now receive," in the Decision Form which may be the final influence to make for actual yielding of the life to Christ. The public confession of the Saviour at the invitation of another is then fairly well assured.

There is another advantage in using the Written Word in *attractive* form. It is more lasting. Though the one who first receives it may not be interested in its message, he's less likely to throw it away. It may be taken home, as the pretty pictures will appeal to the younger children. They will value it and ask to have it read. Children naturally want to hear the Bible read,—provided they are not "educated" out of it. Especially in the rural homes is there a native respect for God's Word and a hunger for the Bread of Life.

Many teachers, in the South especially, are keen to sow this good seed in their sections and find the young people eager to study the Scriptures and memorize verses. One recently wrote from Tennessee concerning the distribution of Testaments which had been earned by first reading through a Gospel and memorizing ten verses from the A B C of the Gospel in the front of the book: "I am one among the many that you have sent Gift Testaments for thirty school children, and I see to it that they read them daily in school, especially at Devotional Hour. I have better behaviour and co-operation in school than before. Twelve of them have accepted Christ as their personal Saviour, and I believe it is due to reading these Scriptures, and Church influence."

Another wrote thus from Pennsylvania concerning their Pocket Testaments. "All carry them to school every day, except occasionally one forgets. There is less disorder and especially lying since we use them. Three say they have signed the Decision form and all say they are trying to obey and ask God's forgiveness when they make a mistake. I wish to assure you that the change has not come about through church or home influence."

If more Christians would provide themselves with this good seed and prayerfully look for opportunitties to "speak a good word for Jesus Christ" and then give out a Scripture leaflet or a Gospel, only eternity will reveal what such ministry may accomplish!

* * *

Spiritual strength is the product of an intelligent and obedient study of the Bible. Wherever in the Christian churches the Bible is honored and thoroughly taught, there will be spiritual life and evangelistic initiative and power.—*Don O. Shelton.*

The Most Valuable Antiques

By John L. Perham, South Acworth, New Hampshire

DEALING in antiques has become something more than a mere fad: it has become a great business. Age, together with rare pattern and fine preservation, combine to make the article of high value.

The Bible is a Religious Antique

This book must be the foundation of our faith because it contains the words of the Ancient of Days (Dan. 7:22). It must be enduring, for we have the plain declaration: "Heaven and earth shall pass away, but my word shall not pass away" (Matt. 24:35).

The Bible reveals the fact that religion must center around faith in the Ancient of Days (Gen. 1:1). "In the Beginning, God." God, Christ and the Holy Spirit; back of this we cannot go, and here our faith must rest.

There has been an ancient companionship with the Ancient of Days. God talked with Adam and Eve. Enoch walked with God. God spoke to Moses face to face. God in the person of Jesus Christ lived in close association with His disciples and has dwelt in the hearts of multitudes of his disciples ever since.

Jeremiah the prophet urges us to avail ourselves of another antique. "Ask for the old paths and walk in them" (Jere. 6:16). We must build the structure of our life on the sure foundation, one that has stood the test of centuries. "Other foundation can no man lay, than that is laid, which is Jesus Christ" (1 Cor. 3:11).

Faith must be built on "the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20). We must believe the old, old story of Jesus and His love. We must accept the message of the old gospel. If any man preach any other gospel, let him be accursed (Gal. 1:8). A crucified and a risen Christ is the world's only hope.

We must trust in the Ancient Provider: the God of Elijah, Israel and Paul. He is not only a God to be worshipped as a Supreme Being, but one to be trusted as a loving heavenly Father, interested in the welfare of His children. Jesus taught this in his sermon on the mount when he said: "Your heavenly Father knoweth that ye have need of all these things" (Matt. 6:32). And when He taught His disciples to pray; "Give us this day our daily bread" (Matt. 6:11). Paul encouraged such a belief when he wrote: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

The belief in an ancient adversary must also be clung to: One who sometimes appears as "an angel of light" (2 Cor. 11:14; 1 Pet. 5:8). He is the enemy of truth, seeking to turn away souls from the old faith, to gloss over the old gospel, to present a Modernistic religion to appeal to those who desire some sort of a religion that will claim to be able to give them the crown without the necessity of bearing the cross (John 8:44).

Our methods change. God's methods never change. It has pleased God to ordain the method or system of preaching, as a means to salvation (1 Cor. 1:21), therefore it can never be relegated to the past, and it is a method of procedure which in all time will bring results in the salvation of souls. "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa. 55:11). The contact of approach must be the same: the love of God presented by the love of man.

The antiquated method of appealing to the individual will, the purpose of urging to a definite decision in religious matters can never be superceded. "Choose ye this day whom ye will serve" (Josh. 24:15). "Ye will not come to me that ye might have life" (John 5:40). The fact that this method has become a back number in some churches has been manifest in the worldy lives of unregenerate church members.

The American home has become so modernized that there are comparatively few where religious instruction in the home is observed. In the earlier days of the history of God's people we find the command concerning home instruction in spiritual matters. "Thou shalt teach them diligently to thy children" (Referring to God's commandments (Deut. 6:7).

The topics of conversation in the homes of this twentieth century are fashion, business, pleasure, and much conversation unclassified, except as frivolous and trivial. God is unrecognized in the family circle and at the home board. No thanksgiving and imploring of divine grace morning or night. No instructive discussions of the great truths of the word of God.

Because religious instruction in the home is an antique which has been so largely discarded we observe that the habit of attending public worship, which is closely related, has also been regarded as too old-fashioned. But the command stands: "Not forsaking the assembling of yourselvevs together" (Heb. 10:25).

Disregarding this, business and pleasure have become the rule of the day, resulting in small audiences and many closed churches. We find that modern prosperity begets worldliness, and a trifling excuse is sufficient to keep from the house of God many who consider themselves church members of good and regular standing.

Another antique that needs to be preserved is the authority of the scriptures on matters of faith and practice. A "Thus saith the Lord," means little to many now. "But if our gospel be hid, it is hid to them that are lost" (2 Cor. 4:3). The Bible alone is the revelation of God and its truths must be ardently adhered to if we expect to long maintain a Christian civilization.

A hope of salvation must rest now, as always, on the acceptance of the atoning blood of the Crucified Son of God. Wordly wisdom can never take the place of the spiritual, for "The wisdom of this world is foolishness with God" (1 Cor. 3:19). How presumptuous in finite man to think to supersede the wisdom of the infinite! How terrible will be the condemnation of those teaching error, who, like the Pharisees, enter not in themselves and hinder those who would (Matt. 15:14).

Let us preach and teach and live out the old truths of the word of God. The truths the faithful of the ages have lived and died by. Truth changes not with age.

William E. Gladstone called the Bible "The impregnable Rock of Holy Scripture." The Saviour of whom it tells is the same to-day as when he walked on earth, full of compassion, love and power to save. The story of the cross, though old, is ever new. The word of God, though written long ago, yields new beauties to those who search its pages. The only new thing needed to make religion real, is a new heart, resulting in a new life, and to have that we must accept the old-fashioned gospel.

On the fact of the unchangeableness of God and His word, rests our only hope of salvation.

New Things

By John L. Perham, South Acworth, New Hampshire

GOD loves new things. His mercies are new every morning and fresh every evening. He makes all things new. He creates new creatures in Christ Jesus. He has promised there shall be a new heaven and a new earth.

It is not new doctrines that are needed, but a new faith in the old truths. The experiences of the past should beget such a faith, as we have seen God's promises verified whenever we have put them to the test.

God gives us every morning a new day. If we believe all the sins and failures of the past are under the blood, we may enter our new day optimistically.

We need to experience a new delight in Bible study, in prayer, in praise, and in Christian servivce.

A new day brings new oportunities. Satan will seek to keep us from embracing these opportunities; he will put obstacles in our way. We will need prayer and patience to wait for God to open up the way for us; but He will open it. New responsibilities will call us to seek for new endowments of spiritual power and we may be led to pray, not so much that God will give us opportunities for service, but that He will fit us for service.

New difficulties, new trials, and new sorrows may come to us, but new wisdom, new assistance, new comfort will be ours.

Go forth, then, into each new day with a new purpose, a new consecration of heart. Go, and God will be with you; Jesus Christ will save you from defeat; the Holy Spirit will be your guide, so that you may daily say with the Psalmist: "He leadeth me in the paths of righteousness for his name's sake," as you find God making his sufficiency real to you in your daily life experiences.

Go forth, Christian, to achieve great things, for He to whom nothing is impossible is with you, and nothing shall be impossible to you.

* * *

The Bible walks the ways of all the world with familiar feet and enters land after land to find its own everywhere.—*Henry Van Dyke, D.D.*

THE SANCTUARY

Contentment

By the late William H. Bates, D.D., Greeley, Colorado

But Godliness with contentment is great gain.—1 Tim. 6:6.

I have learned in whatever state I am therewith to be content.—Phil. 4:11.

Let your conversation be without covetousness, and be content with such things as ye have; for He hath said, "I will never leave thee nor forsake thee.—Heb. 13:5.

LET us inquire first what contentment is. The dictionary says it is "rest or quietness of mind in one's present condition;" "a resting or satisfaction of mind without disquiet;" and it gives, as a synonym, the word "satisfaction."

We evidently shall need to discriminate here. Paul had learned in whatever state he was therewith to be content, yet in the very same epistle in which he tells the Philippians this, he says, "not as though I had already attained, either were already perfect: this one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the privilege of the high calling of God in Christ Jesus" (3:12-14).

Contentment and satisfaction are not equivalent terms. Satisfaction is from the latin *satis* and *facio,* making, or having, enough. Contentment is from the latin *contineo,* to contain, or to hold one's self together.

Contentment lies in ourselves; satisfaction is derived from external objects. Contentment is the absence of pain; satisfaction is postive pleasure. Contentment is accompanied with the enjoyment of what one has; satisfaction is often quickly followed with the alloy of wanting more.

The contented man will not be dissatisfied; but he who looks for satisfaction will never be contented. Contentment is, in a word, that serenity of mind which will enable one to make the best of the state of things that now is. The old philosopher passing through a mart, filled with articles of taste and luxury, made himself quite happy with this simple yet sage reflection, "How many things there are here that I do not want."

How is Contentment Promoted?

By considering the sin of discontent. A discontented person is one who has a quarrel with Providence. How many there are who are not contented with anything, and who are discontented with everything. There are those who are not happy except when they are miserable. And so anxious are they to be miserable that they will go out to pledge their happiness as security on which to borrow trouble.

There are persons in communities, in societies, in churches, who never take hold to right wrongs or better conditions: they just find fault with those that do things. We may be sure that if a man is not content in the state he is in, he will not be content in any state he would be in. The seat of discontent is in a rebellious spirit, and who does not know that rebellion is sin?

Also, contentment is promoted by considering the condition of those who are worse off than we. A poor widow, not having bed-clothes to shelter her boy from the snow that was blowing through the cracks of her miserable hovel, used to cover him with boards. One night he said to her, smilingly and contentedly, "Ma, what do *poor* folks do these cold nights, that haven't any boards to put on their children?" Thankfulness is but contentment in activity. Considering the condition of those who are worse off than we, will lead to contentment.

Contentment is promoted by placing proper bounds—bounds that are just this side of discontent—to our desires. Discontent is chiefly in regard to three things: wealth, position, and pleasure. The only man that was ever set before the world as a model was a poor man, so poor that he knew not where to lay his head. "Give me neither poverty nor riches: poverty, lest I steal and take the name of my God in vain; riches, lest I be full and deny thee, and say, 'Who is the Lord?' "

Setting bounds, proper bounds, for ourselves, such as the wisdom of God inculcates and would set, will bring content. One has well said, "Contentment consisteth not in adding more fuel, but in taking away some fire; not in mul-

tiplying substance, but in subtracting desires. Contentment comes by setting proper bounds to our desires.

Contentment is promoted by considering the true end of life.

One who admired a pious bishop once asked him to tell him the secret of being always content and the bishop replied it was in being content in whatever state he was placed. That there were multitudes who in all respects have more cause for complaint than he, though he had to struggle through many great difficulties.

Godliness with contentment is great gain. In whatsoever state you are, be content. Let your conversation be without covetousness, and be content with such things as you have, for God hath said, "I will never leave, nor forsake thee."

Jesus Christ

By Edwin W. Caswell, D.D.

What think ye of Christ? Whose son is he?
Matt. 22:42

IS IT not the experience of the Christian world that the deity, majesty and redeeming power of Christ becomes modified only by its ever-increasing splendor, ever-deepening depths of love, higher heights of joy, wider realms of peace, farther stretches of hope, according to the infinite power that worketh in us?

In the beginning of the Christian life, it was religion we enjoyed; now it is Christ Himself; once the blessing, afterward the Blesser. Once it was Jesus in heaven, our Intercessor, preparing a home for His children, now it is Christ in you, the hope of glory, His personal Presence becoming so real as He communes and walks with you by the way that you are able to exclaim "Christ is my Creator, my Companion, my Comforter, my creed, my light and love, my heaven and home, my all in all." "Whom have I in heaven but Thee and there is none on earth I desire beside Thee." Jesus is the only voice that has said "Come unto Me and I will give you rest, rest from the guilt of sin, the stings of conscience, the fear of enemies and devils." He is the only Lover Whose blood cleanses, Whose mercy pardons, Whose death brings life, Whose rising opens the gate into Paradise for all His followers.

There is none other Name, none other being, none other Saviour. There need not be; He is able, He is sufficient, He is willing. His arms were wide enough for the Cross, for the whole world. Coming unto Him, you may rest your wearied head upon His bosom and hear the beating of the Father's heart of love for His children. Coming, you are filled with all the fullness of God and you may dwell among the heavenly places with the Crystal Christ of God, far above the conflicts and evil forces of this world.

Let Jesus come into your heart, as the sunshine into the flower, as the rain upon the parched earth, as summer into winter. He will hold love feasts with the soul. Dying to self, we live in Him. Walking with Jesus towards the close of the journey, it is through Bunyan's Beulah Land, the very suburbs of Paradise, where the trees of life and fruitage grow on both sides of the river, where it is but a step across, where we will enjoy a face-to-face look upon the King in His beauty and the multitude of the redeemed.

Heavenly Recognition

By Edwin W. Caswell, D.D.

Thine eyes shall see the King in his beauty.— Isaiah 33:17.

WE shall be like Him and know Him when we see Him as He is. How we have waited for the supreme moment when we shall behold the face of our blessed Master and be filled with his presence. Heavenly recognitions will then be a glorious fact.

We will know as we are known; face to face shall we behold Him, where tears of separation are wiped away in the reunions of the Homeland. Jesus will be known in glory as He was after the resurrection. Age nor change cannot touch the unchangeable Christ.

What is true of Him will be true of the innumerable company. As the disciples knew Moses and Elijah on the Mount, so we will know and love our own departed, as well as a multitude of the redeemed.

In heavenly glory, knowledge will be increased, individuality preserved, personality perpetuated. When Christ cried at the tomb, "Lazarus, come forth," the spirit of the departed knew the voice of his Lord, remembered his own name and person, rejoined his body, arose to the arms of Jesus and loved ones.

He knew them all as we will when all who are in their graves shall hear the voice of the Son of God, calling them to come forth. Myriads of beings will then be filled with the rapture that was crowding the hearts of Mary and Martha at the raising of their brother.

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

The Conversion of Augustine

Christ, the Indwelling
Christlikeness
Spirit of Christ, Transforming Power of

Gal. 2.20; Col. 1.27; 1 Cor. 3:16; Rom. 8.9

ONE of my favorite stories is taken from an experience in the life of Augustine. He was converted when he was 32 years old and prior to that time had lived a life of the greatest profligacy. He always knew better because his saintly mother Monica had taught him the things of God from his earliest youth. He came to the moment of his final decision through great wrestlings. Two women entered largely into his life, his mother, Monica, whose influence lifted him always heavenward and another woman who had fascinated him almost to the brink of damnation, and between the two Augustine was swept back and forth like a chip on the tide.

One day he was in the garden with his friend Alypius and they were studying Paul's epistle to the Romans and the thought of divine purity struggling in his heart against the lust of the flesh overmastered him and throwing himself down under a fig tree he burst into uncontrolable tears. Then it was, he said, that he heard a voice saying, "Take up and read; take up and read." He returned to his friend and opened the Bible to Romans 13:14, "Put ye on the Lord Jesus Christ and make no provision for the flesh to fulfill the lusts thereof." He sprang to his feet and told his friend that his decision had been made.

The next day when going down the streets of Carthage he met the beautiful woman who had been his fascination in the sinful life and he ran from her. And she cried after him and said, "Augustine, why do you run? It is I." And Augustine shouted back, "I run because I am not I," and he kept on going and was saved. "Martin Luther," said the great reformer, "does not live here; Jesus Christ lives here" and a greater one than Luther or Augustine said long ago, "I live, yet not I, but Christ liveth in me."

Blessed be God, such a transformation is possible. And the assertion of Christ in a believer's being involves the reproduction of Christ in a believer's life; having the same mind and disposition with Christ in all things, that the world in taking note of us will recognize that Christ has come back to earth in another Christian soul.

How John Newton Wrote a Famous Hymn

The Atonement
Forgiveness
Conversion

II Cor. 5:19; Phil. 2:8; Col. 1:20; I Pet. 2:24
I Pet. 2.24

I saw One hanging on the tree
In agonies and blood;
Who fixed His dying eyes on me,
As near the Cross I stood.

A second look He gave which said,
I freely all forgive;
My blood was for thy ransom paid,
I die that thou may'st live.

THIS hymn was written by an ex-drunkard, an ex-blasphemer. His name was Newton "Drunken Jack Newton," he was often called by his mates and by others who knew him. He was a sailor on a ship trading to the African coast when his soul was aroused to its danger. He was in agony not knowing what to do to get rest and peace. One night he was keeping anchor-watch. He was alone on the deck and the night was dark and eerie. His sins troubled him. All that he had ever heard of the crucified Christ, whom he had so often blasphemed, swept into his soul and he groaned in the misery of his sin-convicted state.

Suddenly he paused in his deck pacing and looked up. To his feverish imagination the Yard which crossed the mast high up above his head appeared like a mighty cross, and it was remembering this, with all the soul-experience of that night, that in after years, when he became a preacher of the Gospel and a noted divine, caused Dr. John Newton to write the words of the hymn that appears above.

Thank God for such an answer to the demands of a sinful heart and a guilty conscience. There is a Physician who heals-One who comes to take my place and suffer for me the just deserts of my own sin. If I owe a man a debt and he holds a mortgage nothing can save me from it if I am unable to meet it myself ex-

cept another come and pay the debt, principal and interest and all, and cancel its claims against me. And this is what the Man on the Cross did for me.

I will sing of my Redeemer,
And His wondrous love to me;
On the Cross He sealed my pardon;
Paid the debt and set me free.

The Creation

Ingratitude
Bountifulness of God, the

Jas. 1:17; Ps. 116:12; Ps. 137:5; Lu. 17:17

OUT of the last years of the life of Haydn, the matchless musician, comes an incident of gripping interest and stirring power, and whenever I think of the thoughtless ingratitude of mankind to the Giver of every good thing and every perfect gift this story of the renowned composer of the oratorio known as "Creation" comes into my mind. It was in the Music Hall at Vienna in the year 1808 when a rendition of this production was being made by a number of celebrated artists assisted by an equally celebrated orchestra and a great chorus of well-trained singers. Haydn himself was there, having been brought into the hall in a wheel-chair. The performance began and as it proceeded from line to line it carried the audience into a transport of almost irrespressible enthusiasm, but as the passage, "And there was light!" was reached, and the chorus and orchestra burst forth in full power, the vast assembly, keyed to a higher pitch by the presence of the venerable author, could no longer restrain itself. In the midst of the tumult of the enraptured throng which by one spontaneous impulse had sprang to its feet, the old musician was seen struggling in an effort to rise from his wheel-chair, and when upon his feet, with the rapturous applause of the people ringing in his ears, he motioned for a moment of silence, and lifting his hand high toward heaven, he cried with all the strength he could muster, "No, no, not from me, but from thence comes all," and when he had so cried out, giving to God the glory and the praise, he fell back in his chair weakened and exhausted, and was taken from the hall before the moistened eyes and solemnized hearts of the admiring crowd. "From thence, from God cometh all!" And yet there is this ingratitude that cares not and accepts his bounty with less of recognition than a brute that eats from his master's hand. He is the author of every good that falls across our way, and yet, while some there are who sing with really appreciative hearts, "Praise God from Whom all Blessings Flow," the multitude surges thoughtlessly along with never a note of praise on its lips and never an impulse of gratitude in its heart.

"There is no God," the fool hath said,
But none, "There is no sorrow,"
And nature oft in bitter need,
The cry of faith will borrow.

And lips cry, "God be merciful,"
That ne'er said, "God be praised."

A Noble Confession

Witness-Reaping
Holy Life, the Power of a
Witnessing for Christ

Mark 8:38; Matt. 5:16; Rom. 1:16; Matt. 26:34

FRANCES RIDLEY HAVERGALL was a devoted Christian as well as an accomplished singer. She was a guest one time at an occasion where many distinguished people, including the King himself, were present. A famous Italian prima donna had been engaged to furnish entertainment for the brilliant audience, and after a number of bewondering renditions, Miss Havergall was asked if she would not sing. She hesitated. You know she had written, among other songs,

Take my life and let it be
Consecrated, Lord, to Thee;
Take my voice and let me sing
Always, only for my King.

But from the drift of the evening and other indications she knew they were not ready for anything like that. She paused a moment in uncertainty, then stepped to the piano and made a most exquisite rendering of one of Handel's most difficult oratorios. Then even before the applause ceased she began to sing to her own accompaniment the words of one of her most deeply spiritual poems for which her pen had become so noted. She sang,

Oh Saviour, precious Saviour,
Whom yet unseen we love;
Oh name of might and favor,
All other names above.

Among the very first to congratulate her was the renowned Italian artist who said to her, "You have something I do not have and I want it." Indeed it is not only true that much of the real value of music lies in the quality of the soul that renders it, but there is an attraction in the manifestation of sincere and genuine Christian experience that overcomes prejudice and melts down opposition and dissipates barriers until men and women come to want it as their own.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

A Soldier's Religion

Acts 10:1-8

CORNELIUS was the Captain of The Italian Band. He was a soldier by vocation, a unit in the Roman Army. People generally think of the soldier as heartless, inhuman, and irreligious. In Cornelius we find a soldier that was truly religious. He was not a Jew. The vision given to Peter classed Cornelius among the unclean Gentiles. Yet this Roman soldier had the heart of religion, the kind that God rejoices to bless.

"Well reported of by all the nation of the Jews!" He must have been an exception; for the Jews hated all Romans, and especially the soldiers and tax collectors. He was "a righteous man," although he had the opportunities to extort much from the people. He was not a grafter. He was "a devout man, and one that feared God, with all his house." The main thing was that he worshipped God to the best of his knowledge. He was a man of prayer, "prayed to God always." "He gave much alms to the people." God accepted him and his prayers. "Thy prayers and thine alms are gone up for a memorial before God." He was waiting to receive further light.

Cornelius obeyed at once, as a true soldier. He sent two trusted servants and a soldier, like-minded with himself. They told their errand to Peter and spoke highly of their master; they were hospitably entertained. Peter had been prepared by the vision; and he went with them the next day, with some friends from Joppa. Cornelius made elaborate preparation to receive Peter as a herald of God. He called together his relatives and his near friends. When Peter arrived he bowed down and worshipped him, as God's representative. "We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." This was a model congregation.

"The Holy Spirit fell on all them that heard the word" (Acts 10:44). "God is no respecter of persons; but He giveth glory and honor and peace to everyone that worketh good, to the Jew first and also to the Greek" (Romans 2:11).

"He commanded them to be baptized in the name of Jesus Christ." Cornelius went the whole way. He was thus identified with the followers of Jesus Christ. He gladly accepted the added responsibility of being publicly a Christian. He willingly acknowledged his dependence upon God, and his gratitude for the unspeakable blessings secured through Christ.

"Then prayed they him to tarry certain days." He had brought to them fuller knowledge, and the enduement of the Spirit of God. For Peter's sake and because he was God's representative, Cornelius offered his best hospitality.

A Woman's Religion

Acts 9:36-43

THE difference of sex is seen in religion, as well as in body and in mind. Men are often judged wrongly, and harshly, by people of the feminine religion. God will not misjudge; for He sees the heart, and He appreciates man-religion. A woman's religion is not necessarily a model for men.

Dorcas was a typical religious woman. She has been immortalized by Dorcas Societies, organizations of women. Though long since dead, she still lives. May her influence ever increase. Even the men appreciate Dorcas and her type of religion. "There was at Joppa a certain disciple named Tabitha."

"Full of good works." She just lived for the good she could do. She found her life in kindly deeds. Her presence was sunshine. She did not need lip stick. Her lips distilled the honey of sweet words. The world today is blessed with millions of kindly women, like Dorcas. She makes the home. She is the mother of children. She fills the home with the love of God. "Full of good."

"Alms deeds!" Tabitha was larger than her home. Her sympathies were as wide as humanity. Good-will found its incarnation in Dorcas. She seems to have made a specialty of widows. "All the widows stood by him, weeping, and showing the coats and garments which Dorcas had made." The "saints" were the ones that had helped in this beneficent work.

Dorcas got her spirit from Christ. "A certain disciple!" She had sat at His feet as Mary of Bethany had loved to do. She had the one thing needful." She walked with God every day. She had realized the promise of Christ, "Lo, I am with you always." "By their fruits, ye shall know them." Dorcas lived calmly with God, imbued with His Spirit, watching for opportunities of service. She walked in His steps, "Who went about doing good."

Pentecost in 30, A. D., inaugurated the Dispensation of the Holy Spirit. Dorcas was a sample of the early Christians, the first fruit of the Spirit. All down the centuries the Spirit of God has made just such Christ-like men and women out of the common raw material of human nature. Jesus said "unto the consummation of the ages." There will be no other dispensation, for this is the final one. The Holy Spirit can have no successor on earth. He cannot possibly fail; but in God's time and way Pentecost will continue in ever increasing greatness, until the whole "earth shall be filled, covered with the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

The Jews' Religion

Acts 10:45; 11:1-18

MANY Jews that accepted Jesus as Christ still thought that a Gentile must first become a Jew, and then a Christian. Their belief was that these converts from the heathen world must first be circumcised. "Certain men came down from Judea and taught the brethren, saying, except ye be circumcised after the custom of Moses, ye cannot be saved" (Acts 15:1). "Certain of the sect of the Pharisees, who believed, said, it is needful to cir-

cumcise them" (Acts 15:5). It is not for man to say just what we must do to be saved. Let Christ judge.

Even Peter was carried away with the idea that the Christian Jews should not associate with the Gentile Christians. Paul says, "When Cephas came to Antioch, I resisted him to the face, because he stood condemned; for before that certain came from James he ate with the Gentiles; but when they came, he drew back and separated himself, fearing them that were of the circumcision. And the rest of the Jews likewise dissembled with him, insomuch that even Barnabas was carried away with their dissimulation" (Gal. 2:11-21).

Even the apostle Paul conformed to the old Jewish customs, which were done away in Christ. He and four others were purified in the Temple, in order to appease his enemies and accusers (Acts 21:17-26). Some of the Jewish Christians still kept the Jewish Sabbath; but Paul observed the "Lord's Day" on which He rose from the dead, the First Day of the Week. He said that keeping other days than this was optional, not mandatory. "Let no man judge you in respect of a feast day, or a new moon, or a Sabbath day" (Col. 2:16).

Even the Christian Council in Jerusalem, of the apostles, clung to some of the old ritualistic forms. "That they abstain from the pollution of idols, and from what is strangled; and from blood" (Acts 15: 20), (1 Cor. 8:8), (1 Tim. 4:3), (Rom. 14:15). Jesus settled that difficulty once for all "Not that which entereth into the mouth defileth the man" (Matt. 15:11).

Even Jewish Christians found it hard to allow Jesus to replace Moses, and His Church to supersede the Temple. They held to many of the forms which had become dead, when Christ had fulfilled the ceremonial law. They remained in slavery to mere externalities, after they had been set free by Christ.

Millions of Jews have come to accept Jesus as a teacher, sent from God, the best of all mankind, their ideal man; but they have not all accepted Him as their promised Messiah, the Christ. Jesus when twelve years old questioned the rabbis in the Temple about their Messiah. This was the one great hope of the nation. Late in His public Ministry He again questioned the Pharisees about the Messiah. "Whose son is He?" (Matt. 22:42). It will be a happy day for that nation when they all accept Him as their Messiah, the Messiah of the prophets, as Peter accepted Him. "Thou art the Messiah, the Son of the living God" (Matt. 16:16). Blessed is that nation whose God is Jehovah and whose Messiah is Jesus Christ.

A Jailer's Religion

Acts 16:19-34

THERE are jailers and jailers; just as their are jails and jails. One of the ideal jails in America is to be found at Stillwater, Minnesota. A jailer that became an ideal jailer is to be found in the history of Philippi, Macedonia. Paul and Silas found the jail very uncomfortable, yet they made the best of it, with their feet in the stocks. They sang hymns, and their fellow prisoners listened in amazement. Then came the earthquake, and all the doors were opened. The jailer was about to commit suicide, as he knew he would be put to death if the prisoners escaped. Paul arrested him. "Do thyself no harm; for we are all here." "He called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas." "Sirs, what must I do to be saved?" This was the beginning of this jailer's religion.

"He took them the same hour of the night, and washed their stripes." This was the Christ-like spirit, showing itself in kindness. When they were so terribly scourged, they were only two more men, caught, and punished. Now they were friends, brothers beloved. They stood up out of the sea of humanity as messengers of God, as children of God as men of God. The singing that had come up out of the inner prison was now seen to be the fellowship of these men with their God. He wished to make all possible amends for the unjust and cruel treatment administered by the magistrates. It was the balm of Gilead.

"He was baptized and all his straightway." He did not wish to hide his religion. He was thankful for it. He glorified in it. He wished to acknowledge the goodness of God through Paul and Silas. He did not put his light under a bushel, but on a candlestick, that it might shine in all the house, and in the prison house. He had a family that followed his example, that did as they were told. He was no half-hearted proselyte. He joined a hundred per cent.

"He brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God." He knew that they were hungry; and he knew that they would appreciate kindly hospitality. They gave them the best food they had in their cupboard. He made them glad; and he himself rejoiced exceedingly. It was a happy household.

The morning came. Word was sent by the magistrates to let the men go. The jailer was delighted, and reported the order to Paul. "Come forth and go in peace." But Paul saw his opportunity. "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison; and do they now cast us out privily? Nay, verily. Let them come themselves and bring us out." The jailer was the more delighted, and his very soul was knit into the soul of these two men of God, who suffered so patiently, who sang in the prison, and who boldly stood up for their rights as men, and Romans.

The jailer now had time to think of what Paul had told him about Jesus. "Believe on the Lord Jesus Christ, and thou shalt be saved, thou and thy house." "And they spoke the word of the Lord unto him, with all that were in the house." He enquired about Lydia, into whose house Paul and Silas went; and he learned many things from the brethren. He became identified with the Church at Philippi, and did his utmost to win others to the knowledge of Christ, and the life. How he would rejoice to read, or hear read, the letter Paul afterwards wrote to the Philippian Christians! He entered with Paul into the Christian hope, inspired to a devoted life. "We look for the Saviour, the Lord Jesus Christ, who will fashion anew this body of our humiliation that it may be conformed to the body of His glory" (Phil. 3:20).

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

XXI

Crossed Paths in the Shackle's Shadow

A theology built upon abstract social practices, and lacking in spiritual discernment, is always open to absurd doubts and suspicions. In fact, a mind capable of discovering supposed truth in absurd scientific theories and baseless hypotheses, is prepared to open the door to doubt of all eternal verities.

AFTER the sermon defending his attitude, Peyton spent a restless afternoon. He hoped that some member of the Board would come to him, and relieve the suspense by some favorable report. But the day wore on, and the night came, with no news. A special union service for all the churches was to be held in another church for the evening, so he was off duty. Still, he attended these services hoping to come into touch with some one who could relieve his uncertainity.

But the suspense still hung about him when he returned to his apartment. The overwork of the week preceding and his nervous strain began to reveal to him how tired and sleepy he was. He resolved to retire immediately. Just then, there was a knock at the door and he admitted Mr. Hendley, his closest friend on the official Board of his church. They shook hands cordially.

"Well, Harker, it is all up!" was his greeting. "We had a stormy board meeting tonight. That sermon of yours settled it."

"You see, I was perfectly honest in presenting what I believe," assured Peyton.

"Yes; and they are equally honest in their attitude. You see the critical question has gotten so acute recently, that the lay members are no longer following the lead of their minister, but study the question for themselves. It develops that they have studied the other side of the question, and so your position is far from theirs; and of course, they voted solidly for your resignation. Then, I argued a while, and they voted to reconsider their action. Next, I moved that we give you a two-year leave of absence, and call a supply for that time. Hines has already telegraphed for a man for Sunday, so you are relieved of further responsibility."

"I must say, Hendley, that I appreciate your friendship, and must confess that the Board has acted more considerately than I feared. What do you think I should do?"

The older man thought a moment, and then replied, "Harker, you know I am a personal friend of yours, and at the same time, I do not approve of your position any more than the rest. I believe your trouble is, that you have assumed that your position is the only one, and that it is a waste of time to investigate any other views. Now, I advise that you hang a heavy curtain over those shelves of books over there and leave them for two years. In the meantime, go to some out of the way place, where you will have to do without luxuries, cut out all reading, support yourself by manual labor, and think this thing through honestly with your God. Go some place where the daily papers are two days old before you see them; and where God's great out-of-doors is not profaned by too much human degeneracy."

"Where could I find such a place?" Harker asked.

"I have it all planned. Down in the mountains of western North Carolina, is the place. You need clear air and a long reach for the eye. You will find it there. I have a tract which came into my hands through a trade

Sometime it will be worth something for its minerals and timber, but just now, it is out of touch with transportation. There is a cabin on it. Go down and live there for two years, and learn by experience how your neighbors make a living. But remember, no books!"

"I shall start to-morrow!" was Harker's surprising decision.

"As soon as you want to. Of course it will be unpleasant to stay about here, just at present."

"I earnestly desire to get to Pittsburgh as soon as I can," explained Harker. "The entire outlook fits perfectly into my plan."

"How are you off for funds?" queried Hendley.

"Some savings in the bank," confirmed Harker.

"Good!" exclaimed his friend. "But, Harker, as a friend, if you need any more, let me know. I believe you will come through this experience in the right way. And I would give five thousand dollars without flinching, to see you come into a religious attitude that will enable you to use those powers of yours for effectual work."

The kind offer touched Harker. "There are others who feel the same way about it; and I shall be honest in it," he said, with some feeling. "I have been accused of being a hypocrite; and perhaps I am. I need to get out alone, as you say, where I can face myself, and fight the matter out. Several things that have occurred lately, have completely knocked the egotism out of me. I am going to the bottom of this before I stop."

Mr. Hendley shook hands and withdrew. The next day, one particular trunk was loaded upon the outgoing train eastward. It was the substantial one which had gone with Peyton through his seminary experiences. He was on his way to answer Wanda's telegram.

Arriving at the destined city, he went at once to the Police Department and inquired for Mrs. Donald, as Wanda's telegram had directed. So far as he knew, Mrs. Donald was an absolute stranger to him. But a surprise awaited him.

Admitted to Mrs. Donald's apartments, he did not recognize her at first. He had no suspicion that fate was about to drag forth a part of his past that he hoped was buried forever. It is said that the good men do, lives after them; but it is quite as difficult for one to get away from the evil of his past.

"I came in answer to a telegram from Miss Reese," he explained immediately. "I am also aware that an accident has happened her, and that you probably know where I can find her."

Mrs. Donald looked at him intently. It was plain he did not know who she was. But she was busy appraising this old-time acquaintance. He had changed, and still he had not changed. He looked much as of yore, although the once sarcastic, blase, dissipated appearance had given way to a purposeful active and earnest look. She decided to let him discover her identity for himself; so she merely asked, "What is Miss Reese to you, and why did she send for you?"

Peyton flushed with annoyance. Who was this woman to ask such a question? It was an impertinence! "Really, Mrs. Donald," he said, pointedly, "I do not know as that question needs to be answered."

"Why, of course not!" the woman replied sarcastically. "You always were uncommunicative concerning a woman," she added, bitterly.

Something in the tones as well as in the substance of the words seemed familiar. He looked at her appraisingly. Then, recognition came. "I know you now," he said, but there was no display of warmth in his words. "You are Bessie Wright."

"Yes; I was Bessie Wright, but I am Bessie Donald now. But, Peyton, you do not appear at all glad to see me!"

"And why should I be?" he inquired. "The past has been left behind by both of us."

"Not by me, Peyton," she assured him, with a sorrowful intonation in her voice.

"You appear to forget," he answered. "The name of Mrs. Donald shows otherwise, unless you are using that as a disguise."

"Honestly, I am legally entitled to that name," she hastened to confirm. "I was married to a man named Samuel Donald."

"Still, you accuse me of forgetting," Harker argued. "Does it not occur to you that you are the one who forgot? I will admit that I was engaged to you once; but when you took it so lightly as to marry another man, it releases me of any obligation or even of an interest in you."

"But Mr. Donald is dead," she volunteered.

"Which I suppose is your attempt at an argument that I am to return to our old status," he said, smiling. "You always were a very poor logician. I recall that you invariably substituted your selfish whims for argument, and reason, and honesty."

"Are you not ashamed, Peyton?" she remonstrated. "You surely have not forgotten how

you never criticised me in that way when—when I used to know you?"

"But that is past, now. The old life has been left behind," Harker insisted.

"But you can not blame me," she argued. "It was you who deserted me for Daisy Dennis, and not the reverse. Now, Peyton, suppose we forget all that has passed since we parted. I want to. And so, I want to know just where Miss Reese belongs in your life?"

"I decline to tell!" he answered, stubbornly.

"Is she your sweetheart?" the woman persisted. "Or ought I to say, 'one of your sweethearts?' As I recall you, you had no sense of an obligation to any particular one."

"Woman," he said, angrily. "I want you to realize that all that is past now! Is it not possible for a man to change his manner of life and ideas?"

"Some men might!" she said, pointedly. "But that is the last thing possible in your make-up."

"So you think!" he replied. "But I tell the truth. I am not going back to the old life. I have different plans now."

"I do not see how you expect me to believe that," she said, with a veiled meaning, "When you appear to be attached in some secret way to Miss Reese. You surely know the kind of person she is?"

"What do you mean?" he asked, very much stirred. What did this woman know about Wanda? Was he about to hear more of those unsettling rumors about her?

The woman laughed, commiseratively. "Poor boy!" she said with a tone of pity. "As weak as ever, when a pretty face is in sight. Do you know why she is here?"

"I do not!" he affirmed, honestly. "But that is her own affair."

"To be sure it is her own affair. But it appears to be yours, also. Still you do not seem to be informed as to her movements, and I am. Would you like to know what I have found out?"

"I am not at all concerned in any of your gossip?" he informed her.

"Gossip or not," she replied. "I think you ought to know. And I am going to tell you. She was here to meet a man, and was at the train watching for him, when the accident occurred."

If she expected any evidence of feeling on his part at this disclosure, she was disappointed, for he did not reply. However, there was a doubt at his heart. Confirmation of evil in Wanda Reese was coming to him from all sides. His own attitude of mind as well a hypocritical religious system confirmed hi doubt in her. A theology built upon abstrac social practices, and lacking in spiritual dis cernment is always open to absurd doubts an suspicions. In fact, a mind capable of dis covering truth in absurd scientific theories an baseless hypotheses, is prepared to open th door of doubt to all the eternal verities. Pey ton had been building upon the sinking sand and the tornado, sweeping in, was toppling hi castle to its fall. It is thus, when any think ing man refuses to build upon the solid rock.

In spite of his superficial morality, he foun himself undone. His pride had been shake through his inability to compel his congrega tion to accept his shallow beliefs. His accept ance of critical views imbibed from a radica source of authority, had gone down in utte defeat before the impregnable onslaught of th world's firm faith in an inspired Bible and supernatural power. His trust in humanit had suffered in the persecution by his enemies the flight of John Lewis from an honorabl course, and the whispered defection of Wand Reese.

And now, in the hour of his discomfiture, h was face to face with a temptress from his old weak life. There was a time when Bessi Wright had toyed at will with every trait o his being. He had been her slave. She ha scoffed at his half-ment offers to marry her although she did acknowledge him as he fiancee. And then, Wanda Reese had com into his life, and Bessie Wright had lost he power over him. For the first time, real lov had captured his heart, although the loved on had paused merely long enough to spur him to reformation, incite him to better things, an then flee from him, leaving her invisible in fluence to work mysteriously upon his life.

Here, in the presence of the evil emissary o his olden days, the call of the wickedness in his nature swept in like an irresistable wave He had started East to seek a haven in which to take honest counsel with the possibilities o a real reform in his life. And, at the very threshold of his purpose, he was irresolutely wavering, and on the point of sinking back into a worse life than the one he had previously led. Once, Wanda had saved him; but now his thoughts of her were not a savor of help but an impetus to damn. It is always thus to one who trusts in human help and inspiration, and slights the sole power which can really help —the influence of the Christ, received unreservedly into the heart!

Mrs. Donald saw his indecision, and a look of triumph overspread her face. She threw herself upon him, and with arms about his neck, implored, threatened, cajoled and flattered. Never, in even the olden time, was he tempted as he was now. He tried to push the woman away, but he felt weak and she was so strong in her impetuous frenzy. He would never see Wanda again. She was a discredited creature in his sight. What difference did it make? There was nothing but falsehood and evil in the world. Speculation is a poor thing to bolster character upon. There must be a spiritual mainspring to sustain the living clockwork of human motivity. Peyton realized that all his theology was but an empty shell, which had developed a nature that was honeycombed with weak tissue. It was the weakness of human philosophy in an effort to build a life.

But the siren-honeyed words of Mrs. Donald lost their vibrant music in his soul; and, instead, there came a far-greater symphony because it was the vibrant words of Wanda Reese, voicing the sentiments of a greater personage. "I give you the same warning, as to one that sows seed that does not insure a Christian harvest; 'God is not mocked: for whatsoever *you* sow that shall ye also reap!' Peyton Harker, are you ready to reap that harvest?" With an unwonted strength, he tore himself free from the woman's arms, and fled from the room. In an abandon of forgetfulness, he wandered on and on, not discerning his course nor the curious gaze of many whom he passed. It was a full hour before he began to sense his personality, and returned to a realization of his environment.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

What is Zoogenesis?

IF WE mistake not, Professor Austin H. Clark's recent book, *The New Evolution: Zoogenesis,* is of signal importance and is bound to stir discussion. Professor Clark is connected with the United States National Museum, Washington, D. C., and is an original investigator along scientific lines, especially zoology, biology and geology. On many of the details of animal life he can speak with authority. His book is published by The Williams & Wilkins Company, Baltimore, Md., who have produced a volume of excellent mechanical makeup.

The readers of the CHAMPION have some acquaintance with Professor Clark, for he has been mentioned quite often in those columns and has directly contributed one article, which was sent us by himself in the form of a letter.

In this book he has elaborated his distinctive views of the evolutionary process. We are both pleased and puzzled by the production. In some ways it is delightfully simple, while in other ways it is just as delightfully technical and must be read with close attention. It certainly will be both interesting and challenging to technical scientists.

But what is the "New" Evolution? What is Zoogenesis? The latter term seems to have been coined by the author, and must mean the beginning and development of life. So far as we can make out from a careful reading of the book, the new theory is this: There was long, long ago a primeval cell; how it came into existence deponent sayeth not. It had much complexity in its makeup, and was dowered with all the potentialities necessary for producing as its posterity all the living forms that have ever been upon the earth and that are here now. Among its innate capacities was that of mitotic division. So it divided into two cells, and these cells sub-divided, and so on *ad infinitum.* Some of the cells separated, and produced all the unicellular creatures in the world—the so-called protozoans. Other cells adhered to one another, and thus gave rise to all the varied multi-cellular creatures upon the earth. Thus that wonderful primeval cell was the parent of all living creatures, including plants, animals and men.

But the peculiarity about this theory of evolution is that the various major groups of animals, called phyla, developed directly, each in

its own distinctive way, from the original mother cell, and that from the beginning; they did not evolve from the amœba. All radiated directly from the wonderful primitive cell; they did not evolve from one another. Then, through difference of environment the several phyla split up, as it were, into the different classes, genera and species which have characterized them in geological history and which give them their distinguishing marks today. For example, the vertebrates came directly from the original cell, simultaneously with the other phyla, and they have been only vertebrates from the start, but mutations and environments have broken them up into many different kinds both extinct and still surviving today.

This, then, is Zoogenesis, the new Evolution.

Again and again our erudite author insists on the law of biogenesis, or that life comes only from antecedent life—*omne vivum ex vivo.* We quote directly:

"Time and again it has been shown that living things arise only as the children of other living things. This rule has no exceptions, and it is inconceivable that there should be exceptions. It is utterly impossible for any living thing to arise spontaneously. The continuity of life from parent to child is not doubted by any student of animals or plants at the present day. It is a basic axiom of biology.

"Since all living things are derived from other living things, it naturally follows that the ancestral line of every living thing in the world at the present time has been continuous and unbroken, going back to the very earliest life upon earth. No biologist today doubts the continuity of life from parent to child through all the ages that have passed since life's first beginnings, or the common origin of all forms of life" (p. 164).

These facts are reiterated again and again in this remarkable volume. We say advisedly "remarkable." This adjective is relevant in more ways than one. The author insists on a primeval cell as the parent of all life upon the earth, and makes it the basis of his whole elaborate argument for the dominating law of biogenesis. And yet—and this is truly remarkable—he never once springs the question of the origin of that marvelously fecund primeval cell. We wonder how he could fight shy of that problem, which, to our mind, is the *crux* of it all. Yes, whence came the parent cell of all life? In it were wrapped up even the potentialities of the mind of man, for the human race harks back to that mysterious ancestral germplasm.

Was it created by the living God? It is just possible that Professor Clark would repl that he is a pure scientist, and that physica science itself can say nothing as to the origi of life; and there he would be right. At tha point natural science meets its *impasse.* Bu human thought and reason can and must g further, and must give an adequate account c life's beginning. The only adequate explana tion is that the living God created the first liv ing cell. This view upholds the law of bio genesis and escapes the absurdity of spontane ous generation. This same doctrine adequatel explains the evident plan and purpose tha Professor Clark declares is so evident in "a the phenomena of nature" (see p. 208). Yo in his whole book he never mentions God, nc even intimates that there might be back of an in nature's realm a Supreme Personal Intell gence and Power.

And what about the origin and descent c man? "Man is not an ape, and in spite of th similarity between them, there is not the slight est evidence that man is descended from a ape" (p. 224). "Yet . . . man and the ape must have had at some time in the past a com mon ancestor" (p. 227). But "the commo ancestor of the Primates (simians and men must have been a creature which we could nc call either man or monkey on the basis of th accepted definitions of these terms, or of ou current concepts of the animal world" (p. 230).

But how could man and apes descend fron a common ancestor different from them both The "history of the greyhounds and the bul dogs" explains the mystery! They both de scended from a wolf "which does not resembl either"! However, the common ancestor c men and apes is "as yet unknown" (p. 230).

We confess to a real love and admiration fc Professor Clark, and freely admit that he ha given the world a notable book; but, to ou mind, his "new evolution" fails to give a adequate account of the origin and unfoldin of life and species and man. We still believ that the Biblical solution of the problem o origins is the best solution—yes, even the mos scientific.—*L.S.K.*

* * *

If we are to gain the inside view of ou brother's life, it will be through the instru mentality of a very sensitive and refined im agination, which is itself the child of a trul fervent love. Love carries the finest divinin rod. She can get within another's life, an she is sensitive to movements where othe only find the torpor of desolation and death— *J. H. Jowett, D.D.*

Reviews of Recent Books

The Keystone of Christianity and Other Addresses. By Gerald B. Winrod. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.25.

Mr. Winrod, who is the editor of *The Defender,* is always outspoken and frank and never disguises his convictions. On pages 51-53 he criticises all the creeds of Christendom, including that of the Christian Fundamentals Association, because they do not contain any statement on "the great, underlying, motivating dynamic of revealed religion, divine love." Perhaps that omission from the creeds may be called a defect, so that love, being so outstanding an element in Christianity, ought to have been specifically mentioned in the creeds; but we feel sure that, when the evangelical creedmakers, formulated their statements on the person, incarnation and self-sacrificing work of God in redemption, they took it for granted that all of it was motivated by divine love. In the more extended confessional systems, like that of the Lutherans, John 3:16, 1 John 4:10, Rom. 5:8, and similar passages are cited. Mr. Winrod is right in holding that salvation by grace through faith in Jesus Christ is "the Keystone of Christianity." All attempts to be saved by human merit, character and "the deeds of the law" spell a rejection of the Christian method of salvation. The author gives no quarter to the atheism of the day; nor is he any more lenient toward Modernism. It is uplifting to note how often he weaves in scientific data and shows how they confirm the doctrines of the Holy Scriptures. The book includes chapters on "The Broken-Hearted Christ," "Paul's Thorn," "Queen Esther" and "The Seven Churches of Revelation."

History and Significance of the Augsburg Confession. By Professor J. L. Neve, D.D. The Lutheran Literary Board, Burlington, Iowa. $1.35.

The Four Hundredth Anniversary of the presentation of the Augsburg Confession at Augsburg, Germany, June 25, 1530, is being celebrated this year by the Lutheran Churches all over the world. Many other Christian people are joining in this celebration, because that important document was one of the first formal confessions of the Protestant Reformation. Therefore it is a declaration of far more than denominational significance. Dr. Neve's book is one of unique value. He has made a special study of the Lutheran symbols for many years, and has been the professor of Symbolics and History of Doctrine in several Lutheran theological schools, especially Hamma Divinity School, Wittenberg College, Springfield, Ohio, since 1907. It was, therefore, meet and proper that he should prepare the present volume in honor of this important quadri-centennial. The book is written in a readable and comparatively simple style; yet its many footnotes indicate a vast amount of painstaking research into the historical records and sources. In this book the reader will find a detailed history of the situation in the years 1517 to 1530, and of the events leading up to the Augsburg Diet, the method by which the document was composed and brought to its final form, the various statements on which it is based, and finally the thrilling events on the momentous day when it was presented. The actions of the Emperor, Charles V, and the papal legates are vividly and faithfully depicted; as is also the conduct of the Protestant theologians and princes who were present. Luther's share and that of Melanchthon and others in the composition of the confession are set forth in a most interesting and reliable way. In short, this book may be regarded as an authoritative narrative and analysis of a most signal event in the history of the Christian Church. The Augsburg Confession is rightly called the *Magna Charta* of Lutheranism, and is heartily accepted by every Lutheran ecclesiastical body in the world. Many people besides Lutherans will surely want to read this informing book.

What is Lutheranism: A Symposium in Interpretation. Edited by Vergilius Ferm, Ph.D. The Macmillan Co., 60 Fifth Ave., N. Y. $2.50.

It is well enough at this particular time, namely, the quadri-centennial of the presentation of the Augsburg Confession, to have a definition of Lutheranism; yet, after four hundred years of history, almost everybody ought be conversant with its distinctive characteristics. The articles of real value in this symposium are those written by Drs. Offermann, Wentz, Reu, Hefelbower, Scherer, Haas, Dau and Rohne, because they are written by men of the real Lutheran culture and spirit. The articles by Drs. Evjen, Wendell and Ferm are of doubtful value. The first is marred by a pedantic parade of learning rather than a real and vital portrayal of the Lutheran *richtung;* while the others dis-

play a good many modernistic leanings. Dr. Weigle is no longer a member of the Lutheran Church, and Dr. Ferm has mingled so much with people of other communions that he has partly lost his keen sense of the Lutheran temper and consciousness. We are a good deal surprised, we confess, that none of the contributors to this volume have pointed out what is known as the *Communicatio Idiomatum,* or the communion of divine and human attributes in the person of Christ, as one of the outstanding distinctive doctrines of the Lutheran Church. It is marvelously developed and verified in the Formula of Concord and in all Lutheran treatises on Christian dogmatics. This doctrine forms the Biblical basis of the Lutheran doctrine of the Real Presence of Christ and the ubiquity of His glorified human nature. It should also be said that the Lutheran Church lays special stress on the Word and Sacraments as means of grace—although it must be added, in all fairness, that she cannot rightfully lay claim to this doctrine as her exclusive possession; for we find that many other Christian people stoutly maintain the same principle. It is also true that the Lutheran Church is not alone in her fidelity to the Holy Scriptures as the inspired Word of God, since that is a tenet of all evangelical branches of the Protestant Church. However, we do not believe that men like Dr. Wendell who, in this very book, scoffs at the doctrine of plenary inspiration and ridicules people who believe the Bible "from cover to cover," can rightfully lay claim to being *bona fide* Lutherans. One cannot help wondering, anyway, how a man can be a Lutheran and a rationalist at the same time.

The Holy Ghost. By William Dallmann. Concordia Publishing House, St. Louis, Mo. 50 cents.

Small as it is, this is one of the best books we know of on the person and office of the Holy Spirit. It is written to celebrate the nineteenth centennial anniversary of the first Christian Pentecost. That is what it does most effectively. People who think that the Lutheran Church is formal and lacking in spiritual fervor and warmth ought to read this book. The secret of the author's spiritual penetration is an open one; he has gone to the Word of God which is able to make any one wise in spiritual lore. The material is classified in an orderly way, so that the student of the book secures a systematic view of Pneumatology. Notice these topics of the first section: There is a Holy Ghost; names of the Holy Ghost; emblems of the Holy Ghost; the Holy Ghost a Person; the Holy Ghost a Divine Person; the Holy Ghost distinct from the Father and the Son; the Holy Ghost proceeds from the Father and the Son; the Holy Ghost and Jesus; the Holy Ghost inspired the Scriptures. There is more, much more, and it is all very, very good, and most uplifting. The book is truly a *multum in parvo.*

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Additional Literary Notes

The Bible and the Creed

The other day, while we were lingering in a book store, we picked up a pamphlet entitled *The Creed in Bible Phrases,* written by John S. Wurts, Germantown, Pa. The price is 2½ cents. We were quite surprised to find that the seventh edition of the booklet has been issued and that it has sold up to 94 thousand copies. It would seem, therefore, that people are still interested in this ancient pronouncement of apostolic doctrine.

The unique feature of this brochure is that every statement of the creed, and nearly every word of it, indeed, is established by quotations from the Bible. The text of the creed is printed in large type at the top of the pages, while the Biblical proof-texts are printed in smaller, but very clear, type below. Thus the wonderful agreement of the Bible and the creed can be seen at a glance.

Will the Moslems of India Remain Loyal?

Dr. Samuel M. Zwemer, the author of *Across the World of Islam* is an authority on the subject of present-day Mohammedanism. In a recent interview he said: "India is the largest and most important Moslem country in the world. Nearly seventy millions of its vast population constitute a minority of great power in the world of Islam. Indian Moslems exert a world-wide influence through their diaspora and their press." The daily press tells of the unrest on the frontier, but the reader of Chapters I, II and XVI of Dr. Zwemer's informing book will have the key to interpret the actual situation. Dr. Julius Richter, of the University of Berlin, writes: "There is hardly any one, even among the Orientalists, with such comprehensive and intimate knowledge of present-day Islam as Dr. Zwemer."

This valuable book by Dr. Zwemer was favorably reviewed in this magazine for February, 1930, and is published by Fleming H. Revell Company, 158 Fifth Ave., New York. Price, $4.00.

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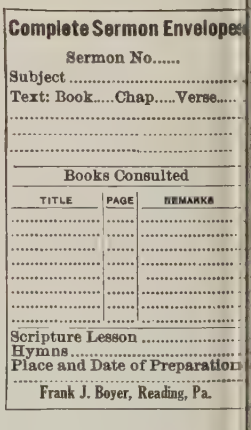

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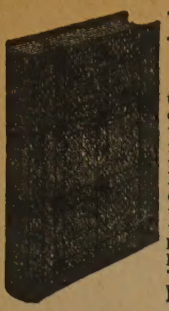

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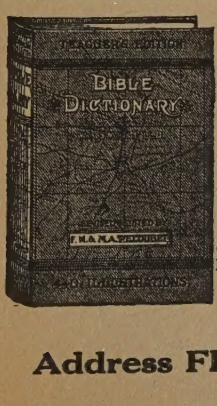

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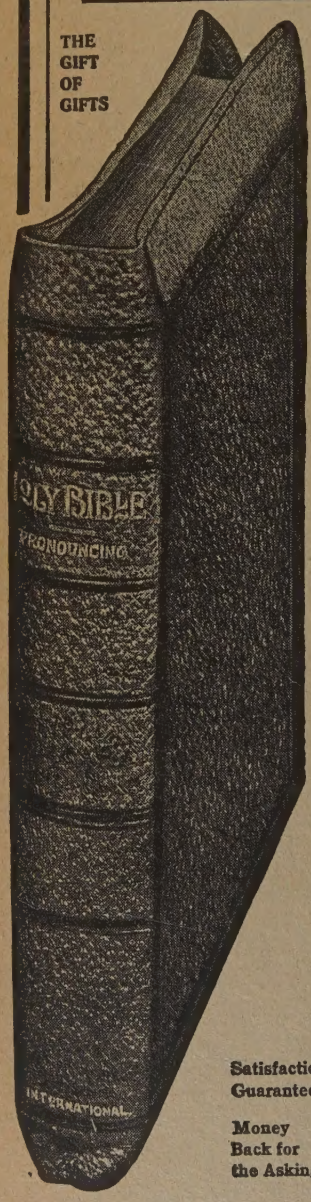

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14 And the name of the third river *is* Hĭd'de-kĕl: that *is* it which goeth toward the east of Ăs-sўr'ĭ-a. And the fourth river *is* Eū-phrā'tēs.
15 And the LORD God took the man, and put him into the garden of Ē'dĕn to dress it and to keep it.

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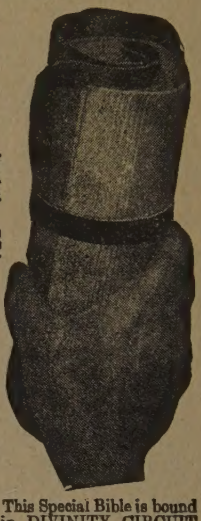

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